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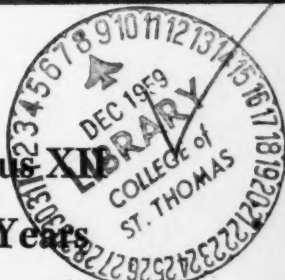
*July-August, 1959*

**Recollections of Pius XII**

**"America's" Fifty Years**

**Can a Catholic Be a Liberal?**

**What's Wrong with the Parish?**



**ARTICLES • PAPAL AND EPISCOPAL STATEMENTS • ADDRESSES**

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# CATHOLIC MIND

57th Year • An America Press Publication

## EDITOR

Thurston N. Davis, S.J.

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## EXECUTIVE EDITOR

Vincent S. Kearney, S.J.

•

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•

## EDITORIAL OFFICE

329 West 108 Street,  
New York 25, N. Y.

•

## BUSINESS MANAGER

Clayton F. Nenno, S.J.

•

## CIRCULATION MANAGER

Patrick H. Collins, S.J.

•

## BUSINESS OFFICE

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New York 17, N. Y.

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## **IN THIS ISSUE**

- ROBERT LEIBER, S.J., secretary to Pope Pius XII, gives his personal recollections of the late pontiff. His article provides a penetrating insight into the character and motivation of the man who won the respect and admiration of even the non-Catholic world.
- An interview with JAMES L. VIZZARD, S.J., director of the Washington office of the National Catholic Rural Life Conference, presents a solidly substantiated Catholic viewpoint on the U.S. foreign-aid program.
- REV. ANDREW M. GREELEY questions the enthusiasm of the average, educated, middle-class American Catholic.
- THURSTON N. DAVIS, S.J., editor of *America*, traces the history of our sister publication which this year is celebrating its fiftieth anniversary. Reprinted from that Review's Golden Jubilee issue, his article describes the function of opinion-making journalism in the Church and of *America* in particular.
- RICHARD CARDINAL CUSHING, Archbishop of Boston, pays tribute to *America's* fifty years of "involvement."
- RALPH GORMAN, C.P., editor of the *Sign*, draws the line between liberalism and conservatism. Must a Catholic be a conservative? Can he be a liberal?
- VICTOR C. FERKISS of the Political Science Department of St. Mary's College probes the basis of Catholic concern for social questions and applies his findings to the "affluent society" of our day.
- JOSEPH B. SCHUYLER, S.J., professor of sociology at Loyola College and Seminary, not only tells us what is wrong with the parish society. He also suggests the means to remold this traditional institution into a vital force in parish life.

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*Sober matter-of-factness characterized his way of life. Much was written about his private life; few articles were entirely truthful; many were entirely mistaken. Indeed, his life was as normal as can be imagined.*

## Pius XII as I Knew Him\*

ROBERT LEIBER, S.J.

DEATH called Pope Pius XII literally from his working desk, staking its first claim on the patient's life in the early morning of October 6th. On the preceding days the Pope had tenaciously clung to his daily agenda, addressing the participants of a congress for the managers of railway-station bookstalls, American pilgrims, led by Cardinal Spellman, and members of a congress of plastic surgeons on the moral and theological questions involved in their work; and all this despite a serious deterioration in his condition through

persistent hiccougths. It seemed as if the Pope, perhaps unconsciously, sought, by increasing his activity, to fight the awe-inspiring caller. Indeed, he felt depressed by anxiety that he might soon be unable any longer to fulfill his high office. He was thinking about his resignation in that event. The Pope can, of course, resign, and there is one precedent for a papal abdication in the history of the Church, in the case of Celestine V. It was Pius XI who had said that the Pope may suffer but that he must be able to work; it was

\*Reprinted from *Stimmen der Zeit*, November, 1958. Copyright, Herder and Co., Hermann-Herder-Strasse 4, Freiburg im Breisgau, West Germany. Translated by Roland Hill in the *Tablet*, 128 Sloane St., London S. W. 1, England, December 13-20-27, 1958.

Pius XII who applied this dictum.

The doctors were first able to deal with the Pope's hidden illness on that Monday morning. During the treatment a collapse occurred which led to his complete loss of consciousness. From Monday afternoon until Wednesday morning he was conscious, but very tired. His first words after the collapse on Monday were: "To work—audiences, letters, files." On Tuesday morning he received the Sacrament for the last time, having been given the Anointment of the Sick on the preceding day. He said once, with deep devotion, the *Anima Christi*, and, jointly with those who were present, a decade of the rosary. When he awoke at 3 a.m. on Wednesday, he told the Sister who was on duty that he had still to finish his rosary, but after two "Hail Marys" he fell back in his bed. On Wednesday morning, before he had been able to receive Holy Communion again, the second collapse occurred. The subsequent hours, until his death on Thursday at 3:52 a.m., he spent breathing heavily, but fully conscious, hovering as it were between this world and the next.

### Of Noble Stock

Pius XII came from noble stock. His father, Filippo Pacelli, was an advocate of the Papal Consistorial Court. Eugenio was born on March 2nd, 1876, and lived under the special care of his mother until 1917, when, at the age of forty-one, he was sent to Munich as Apostolic

Nuncio. That separation was a great blow to his mother.

He had been given a good general education. He was a good horseman and swimmer, and played the violin well. He had an exceptional knowledge of the history of music, and a fine appreciation of music. From his tenth to his eighteenth year he attended the *Ginnasio Visconti*, consistently being the first in his class.

His enjoyment and love of the classics derived from his school days. He kept these volumes in his library until his death, some in the *Teubner* edition which he had used in school. He liked Cicero above all others. To read him, he once complained, meant wasting time, since he could never put him down. This was more than a literary judgment; there was indeed some spiritual affinity between the Roman statesman and Pope Pius XII. Other favorite authors were Augustine, Dante, Manzoni. Occasionally he took up Goethe's *Faust*. For many decades he kept by his bedside the works of Bossuet. But he read less and less, perhaps not enough, as the years went by.

One of his school-fellows said that as a boy he had been difficult to approach. This he remained. He could be exceedingly charming in his personal relations. Informal kindness and fatherliness were the marks of his audiences. Yet he remained in solitude throughout his life. It was difficult to penetrate the depth of his soul.

Eugenio Pacelli had a brilliant career. He was ordained to the priesthood at Easter, 1899, and soon afterwards entered the Congregation for Extraordinary Ecclesiastical Affairs. He served for sixteen years under the distinguished canon lawyer, Cardinal Gasparri, as Secretary of the Commission for the Revision of Canon Law, and later also as Secretary of the Congregation. In addition he was Professor of Ecclesiastical Diplomacy. From 1917 he advanced from Apostolic Nuncio to the Vatican Secretariat of State, and finally to the Papacy.

He had acquired a good deal of historical knowledge, but was not born to be an historian. He was too skeptical. When he was Apostolic Nuncio in Germany, the historian Adolf Harnack was once his neighbor at a dinner party. The Nuncio asked how much of history could be taken as certain. Harnack replied, "About half." Pius XII would have drawn the demarcation line between certainty and uncertainty below the half-mark. The papal archives, too, he considered primarily as channels of administration and diplomacy. He was not against their exploitation for historical research, but he was less interested in this than his predecessor had been.

A sober matter-of-factness was the dominant characteristic of the late Pope. This may seem surprising in view of the sentimental publicity with which he was surrounded. Cameras pursued him everywhere and, perhaps, he was inclined to be too lenient towards them. This also

applied to a sensational and dubious article about his "vision of Christ" which appeared in *Oggi*.

### His Way of Life

Sober matter-of-factness characterized his way of life. Much was written about his private life; few articles were entirely truthful; many were entirely mistaken. Most ludicrous was the story of a well known journalist that the Pope slept on an iron bedstead, at which, each morning at six o'clock, he was awakened by four German Capuchin friars carrying a cup of coffee. No; everything was, indeed, as normal as can be imagined. Despite the new legislation which he had instituted, Pius XII observed the traditional ecclesiastical rulings about the Eucharistic fast, even when he had to celebrate a Papal Mass in St. Peter's which generally lasted three hours.

The *appartamento privato*, the Pope's personal quarters, was elegant but simple, his working room an "everyday grey"; when sitting at his desk he wore a simple greyish white cassock. The Papal household was run by three Sisters of the Institute of Teaching Sisters of the Holy Cross, from Menzingen in Switzerland. The best known of them, Sister Pasqualina Lehnert, from Ebersberg in Upper Bavaria, was appointed to the post during his time at Munich, when he had requested the Mother Provincial to send him someone suitable. Madre Pasqualina also conducted, during his pontificate, a Papal Aid Office

which gave freely to countries, institutions, and individuals who were in need. Another Sister worked as cook, but spent comparatively little time in the kitchen; she, like the third Sister, also employed her spare time in the making of vestments.

The Pope had an almost innate dislike of exaggeration. His speech was always balanced. He could, if required, speak with solemnity, but he never exaggerated. He deliberated for a long time before making a decision. Unlike his predecessor, Pius XI, he never spoke in public without a written text. A number of statements have been falsely attributed to him, among these a virulent attack on capitalism which was a forgery that had originated in circles of the so-called Catholic Left. He was very careful in using terms like "capitalism" which could be used with different shades of meaning. He avoided every word which might have offended. He would say that no good ever came of hurting people. He gave clearest expression to the deep ideological gulf between Christianity—that is, the Catholic Faith—and communism, but he never made the least offensive remark about personalities on the other side. The Soviet Press and Radio Moscow might consider Pius XII as a model to be imitated, for he showed that it was possible to remain truthful, dignified, and to the point, even in the heat of deep antagonisms.

Because he was a realist, Pius XII had a clear sense of power. He thought little of plans, however

idealistic, which lacked the backing of power. He was a born diplomatist, approaching difficulties and problems realistically and pursuing his aims without any emotionalism. In the 'twenties the British Ambassador in Berlin, Lord D'Abernon, described Pacelli as the most able man among the diplomats in the German capital. His matter-of-factness did not, however, mean an absence of feeling. Pius XII was, on the contrary, extremely sensitive and understanding.

He had a strong sense of duty. He never worked hastily, but always according to a strict plan. In order to master the German language, he resolved as a boy to study for an hour each evening for a whole year. He had learned French as a child. He was fluent in seven languages. A Russian primer was on his desk during the last years.

The Pope kept to his routine both on week-days and Sundays, whether he was in Rome or at Castelgandolfo. His painstaking manner often astonished. He was most suspicious of unchecked references and quotations, and insisted in each case on looking up authors and sources for himself.

The Renaissance Popes spent too much time, the Popes of our age perhaps spend rather too little, on feasting and enjoyment. Illustrated papers and the film "Pastor Angelicus" (the term derived from the prophecies of Malachy, a sixteenth-century forgery) could give the impression that the Vatican overdid its celebrations, but such pictures are

necessarily incomplete and thus misleading. The life of the Pope was one of merciless hard work, and he used to take some work even on his strictly timed daily walks in the Vatican Gardens.

The Pacellis were a devout family. The Pope used to say of his brother, Professor Francesco Pacelli, a well-known scientist, that he lived as monks ought to live. As a boy he served Mass at the Chiesa Nuova, the Church of St. Philip Neri. In his own religious life he remained the pious boy of those days. This statesman, with his somewhat suspicious disposition due to long experience, had a genuine respect for any unpretentious, humble piety. He preserved a childlike love for the Mother of God from his youth. The visible object of his Marian devotion was the little chapel, richly bedecked in gold and jewels, of the *Madonna della Strada* at the *Gesu*. The proclamation of the dogma of the bodily Assumption of Mary was to him a matter of faith but also a matter of the heart. Regarding the possible definition of the "Mediatrice" and "Co-redemptrice," however, Pius XII said, some weeks before his death, that these questions had not, as yet, been clarified, and that they were premature. He said that throughout his pontificate he had deliberately avoided making up his mind in regard to them, and that the discussions of the theologians had not yet been completed. He had no intention of changing this position.

Prince Constantine of Bavaria has

quoted a Vatican prelate as saying that no Pope had been more concerned than Pius XII to emphasize what was common ground between the Christian confessions, and to minimize what separates them. If this remark was intended to characterize the late Pope as an accommodating and irenical mind, it is misleading. The Pope certainly met the representatives of other religious beliefs with great courtesy. He would say, when addressing audiences consisting of members of different faiths, "We bless those of you who are Our own sons and daughters, as well as all others who wish to receive Our blessing." If the non-Catholics also knelt, that was their business, but the Pope would not want them to feel that they had acted under compulsion. He called repeatedly upon all those who still believed in a personal God to join in the struggle against organized godlessness and to defend the dignity and rights of man. He was unwilling to gloss over and obscure the frontiers of truth. Where it was a matter of formulating and delimiting the truths of faith, he could be crystal clear. That was part of his natural disposition, and as Pope he had a high regard for his duty to express and defend the Catholic Faith in its purity. He would have regarded it as wrong to deceive the representatives of other confessions in any way regarding the content of the Catholic religion.

On the problem of Catholic and non-Catholic co-existence in one community, the Pope addressed the

National Congress of Italian Catholic Lawyers on December 6th, 1953. This speech has been widely quoted. Its meaning is, briefly: Error is, of course, without rights in relation to truth. This statement would be valid generally for all who accept an absolute truth. *But the co-existence of different Christian confessions in the same community cannot be regulated on any such principle alone.* Ultimately decisive is the *bonum commune*, the commonweal of the Church in individual countries, in the world as a whole and of the State.

The classic example is the religious Peace of Augsburg of 1555. In fact, the theological considerations which in the sixteenth century induced St. Peter Canisius to give his moral sanction to the treaty are identical with the principles upheld by Pius XII in that address.

The Pope had no time for any kind of "superspiritualism" or any mere other-worldly religiosity. In his eyes, faith had to be realized in all spheres. He could never accept the view that politics had nothing to do with religion. He regarded the exercise of electoral duties as a moral obligation, at least wherever the moral order or the rights of the Church were at issue. When in April, 1948, the Italian elections had to decide between continuance upon a Christian basis and yielding to the Communists, the Pope ordered all Italian Catholics, even Religious living in enclosure, to cast their votes. One Sunday in 1953, when general elections were held in Germany, the

Pope noticed some Germans among the visitors who were waiting for an audience. He remarked that they would have done better to stay at home and vote. (There was at that time no absentee vote in Germany.) He was markedly cool when addressing the German pilgrims on that occasion. National feelings he respected, but he was above them. He was the representative of a worldwide Church. There were no nationalist intrigues around him, no playing of one nation against another.

### The Second World War

Providence gave Pope Pius XII the special task of leading the Church through the second world war, at the end of which she emerged with increased confidence and prestige. His work as an international mediator deserves special mention. The Allies refused to negotiate with Hitler, but Hitler would never resign in order to let the German people find their own way to freedom. This was the situation that blocked every attempt at mediation and negotiation. When unconditional surrender was demanded at Casablanca, the Pope immediately expressed his deep regret. He regarded the Allied move as likely to drive the Germans into a desperate struggle for survival. Nor was any approach possible on the German side. Whenever the German Government had the least suspicion that any mediation was being attempted by the Holy See, it reacted by promptly rejecting it—for instance, when

it was thought that the Pope wanted to limit aerial bombardment. Dr. Goebbels once turned down such mediation publicly. In September, 1943, the German Government informed the Pope confidentially that it considered aerial attacks to be like any other weapon. It was to be expected that the enemies of Germany would reply with more powerful weapons still, but the Germans were confident that they could meet the challenge.

As to the question to whom Rome owed its escape from the war, the German Ambassador to the Holy See, von Weizsaecker, wrote, "Not to me; I was but the middle-man between the Vatican and Kesselring's headquarters. I would say that it was due to the Pope in the first place, who, simply by staying put, compelled both sides to save the city." Men on both sides, however, had contributed, among them Herr von Weizsaecker. The Pope showed his gratitude by intervening on behalf of some of the Germans who were to be tried as war criminals.

Two passages may be quoted from his many speeches on war and peace. In his address to the Cardinals on June 2nd, 1940, he said:

It must not be overlooked that the welfare of the populations under occupation regimes must continue to be the supreme concern of any Government. Justice demands that they should be so treated as the occupying Power would have its own citizens treated.

In his Easter message of April

13th, 1941, he reminded the warring nations:

To the Powers which, in the course of the war, occupy other countries, We say with all due respect: may your conscience and sense of honor lead you to treat the people of these areas justly and as human beings. Do not overtax them with burdens which, if you had to bear them, you would regard as unjust. Helpful humanitarianism is the pride of wise commands. The treatment of prisoners and the inhabitants of the occupied territories will be the test of civilized nations. But, beyond that, remember that God will judge your own country according to your dealings with those whom the fate of war has placed in your power.

The Pope did a great deal for the persecuted, for political refugees, and for the Jews who later, on several occasions, gratefully acknowledged his help. The Papal Office for the exchange of news to and from prisoners of war, and for searching for those who were missing, frequently constituted the only means of communication between the prisoners and their homes.

### Interpreter of Catholic Teaching

Pius XII regarded it as his special duty to interpret and apply Catholic teaching. He spoke often—much more than his predecessor, and, for some critics, far too much. But in most cases he was asked to speak. Moreover, Rome had come to be in great demand as a national and international meeting place.

He was particularly anxious to show an open mind in matters where faith and science confront one another. He always felt deeply and regretted that this had not been done in the case of Galileo.

His ideas about democracy, outlined in the Christmas message of 1944, have been widely misunderstood. The Church is not concerned with the form of government that a nation might choose. It was the purpose of that message to show that the democratic form of government demands the greatest degree of moral and political maturity among the citizens. Otherwise there is the danger that the state may turn into a mass-dictatorship or tyranny. His message seems even more timely today than it was fourteen years ago. It is a warning to the democracies which ought to be heard.

He expressed his views on medical ethics when he addressed the Congress of Italian Catholic Midwives on October 29th, 1951, giving the greatest praise to that profession it had ever received in its history. He used that occasion to discuss questions of marriage and the moral obligation towards unborn children. His words supplement the Encyclical on marriage, *Casti Connubii* of Pius XI, and should be read in that context.

On Catholic education he had this to say in his message to the Berlin *Katholikentag* of 1958:

We are particularly mindful of devout fathers and mothers who have to send their children to schools in which they will be subjected to systematic

unbelief. Such schools have been forced upon you. You will realize why the Church upholds the right of parents over their children, a right derived from nature and revelation, as one of the pillars of every social order, and why the Church will always fight for the rights of Catholic parents to have their children educated in schools in which their faith will be preserved and developed.

He will be remembered particularly for his liturgical reforms, and for encouraging a new Latin translation of the psalms in place of the St. Jerome versions. He caused not a little surprise in the Pontifical Biblical Institute when he ordered a new Latin translation of the psalms to be made. Catholics all over the world are grateful to him for the new regulations concerning the Eucharistic fast, which are in keeping with modern conditions.

In the realm of social questions, Pius XII took his place in the traditional line of the Church, as it derives from Leo XIII in *Rerum Novarum* and was continued by Pius XI in *Quadragesimo Anno*. There is hardly any problem of modern economics or technology in its national, international, religious, cultural or material aspects, including automation and monetary policies which he did not touch upon. Some have considered his statements to be too academic, but a churchman concerned with the order of God and its application to the manifold earthly conflicts and their possible solutions could hardly be expected to speak differently.

It has nevertheless been said that

the social teaching of Pius XII lacked unity; that he did not give to the Church a new social encyclical letter, a new *Quinquagesimo* or *Sexagesimo Anno*, as many hoped he would. But neither 1941, in the midst of the war, nor 1951 were considered suitable milestones for such a social message. Another reason for his hesitation was that, whether inspired by the "Right" or by the "Left," the social and political ideas of our age, such as full employment, social security, the expansion of productivity and the stabilization of currencies, are too much part of the surface development. But what had been clearly enunciated in the traditional social teaching of the Catholic Church, also by Pius XII, and what he could not have expressed differently in any possible new encyclical, was that these surface problems must be viewed in relation to the balanced purpose of man and the present-day functioning of the three essential institutions of human society—the family, private property, and the state. Pius XII was enough of a progressive to criticize the conservatives, and conservative enough to restrain the progressives.

### War and Peace

He was tireless in his efforts for peace, giving, as it were, classical expression to the religious, psychological and legal foundations of peace, particularly in the Christmas messages of the first four years of the war. His was a realist's atti-

tude to war and peace. He was against "peace at any price," regarding an extreme pacifism not merely as an aberration but as a crime. Naturally, he supported disarmament because, given the religious, psychological and legal basis of peace, disarmament was the only secure and effective means of preventing war. He advocated a form of disarmament, however, which must be bilateral and controlled. As long as such disarmament did not exist, and while the powers were able to use aggression for political ends, the nations had the right to defend themselves. They also had the right to establish co-ordinated systems of common defense, sufficiently powerful by their very existence to restrain any aggressor. Any other attitude in war and peace would have the effect of surrendering mankind to those who acknowledged no moral restraints. That is why Pius XII never generally and unconditionally, as it were, condemned atomic weapons, though he did call for their universal renunciation. As a necessary means of defense even their use might be morally permissible.

In the movement towards an organized community of nations as a means of preserving peace Pius XII saw the starting point of a development of possible further limitations of the cases of the moral permissibility of war in accordance with the traditional teaching of the Church. It is not difficult to proclaim an exalted ideal of peace. The late Pope was too conscientious to leave the

ground of reality and to deceive the world by false ideas of peace.

A new factor in the history of the papacy were the audiences which Pius XII granted to the men and women of the combatant armies during the last war. It was the German authorities who finally forbade their soldiers to attend these audiences, allegedly because there were complaints about their conduct. Thousands of the Allied armies on their way through Rome also came to see the Pope—Englishmen, Americans, Canadians, Indians, South Africans, Australians and New Zealanders, and, towards the end of the war, Brazilians also. All of them were deeply impressed by his personality, non-Catholics almost more than the members of his own Church.

### Pius XII and Germany

No Pope of the past centuries had such close ties with Germany as did Pius XII. He was Apostolic Nuncio to Bavaria from 1917 to 1925, to the German Reich from 1920 to 1929. But as Cardinal Secretary of State, too, from 1930 to 1939, German affairs were his special concern, as is shown by his correspondence at that time, only partly published so far, with the German Embassy to the Holy See.

At the beginning were the initially promising attempts at mediation by Benedict XV in the summer of 1917. Why did they fail? The German Government's reply came too late, and, when it came, failed to guarantee the complete restoration of Belgian independence. This was

regarded by the British Government as the essential condition for any negotiations. The most recent researches have shown that the reason why this guarantee was not given was the belief in Germany that the trump card of the Bolshevik revolution, which the Germans had subsidized ever since the first battle of the Marne, could be played eventually. Looking back upon these plans today one can see the terrible revenge that history has taken. The German Secretary of State, Kuehlmann, is said afterwards to have regretted bitterly that he did not follow up the Pope's intervention.

The fateful events in Germany between January and March, 1933, from Hitler's seizure of power, the *Reichstag's* vote of confidence which included the Catholic Center party's support of Hitler, to the declaration of the German Bishops, led by Cardinal Bertram, in a sense conciliatory to the Nazi Party—these events occurred without any intervention by the Holy See or by its Secretary of State, Pacelli. The Cardinal said that he himself had refrained from writing any private letters to Germany at the time in order not to give the impression of any interference. He learned from the newspapers about the declaration of the German Bishops.

The German Concordat had been preceded by plans and contacts between representatives of Church and State ever since 1920. These contacts should not, however, be exaggerated. Nor did they as a result produce the Concordat of July 20th,

1933. The main work was done between Easter, 1933, and the signing of the treaty. The Holy See would have preferred at that time a *modus vivendi*, in the form of a preliminary re-affirmation of the *Laender* Concordats, to any wider *Reich* agreement. But the German Government was pressing matters forward, offering further concessions. The Holy See could not very well have rejected these without putting itself in the wrong and injuring the position of German Catholics even more. That was the opinion of all the official advisers, including many who had little confidence in any such treaty relationship between Church and State. I recall Cardinal Pacelli saying at the time that it was easy to unleash an attack against the Church, but difficult to persevere in it. And if such a struggle were to be imposed upon the Church, the Catholics of the country concerned ought to know, he said, that the leaders of the Church had done everything in their power to save them from it. The history of the Church in the last decades has justified his opinion.

There was one additional factor. Precisely at the time when Hitler's Government offered to sign the Concordat, at Easter, 1933, a group of German Catholic politicians, among them the former Chancellor Dr. Joseph Wirth, arrived in Rome to impress upon the Vatican that the rights and liberties for which the Catholic Church in Germany had struggled in the preceding century were now endangered again. The Holy See, they demanded, must in-

tervene. They were told that this could only be done by means of negotiations and agreements with the Government of the Reich.

Thus the Concordat was concluded. Its only justification was a kind of battle position which, though it had to be evacuated foot by foot against violence and treachery, was never completely lost, thus enabling the Church to adjust herself to the struggle.

The Holy See—that is, Cardinal Pacelli—has been accused of sacrificing the Catholic Center party, which had to be dissolved, in order to obtain the Concordat. But precisely the opposite was the case. It is a fact that the Center party was the last of the old democratic parties to be dissolved during the negotiations for the Concordat. When Cardinal Pacelli learned about it, he said that it was a pity that that had to happen at that moment. The party could certainly not have held out much longer. He wished that it could have postponed its dissolution until after the signing of the Concordat. The mere fact of its existence, he said, might have been of use at the negotiation stage.

Some criticism was also leveled against Article 32 of the Concordat, which banned the political activities of the clergy and had an obviously discriminatory purpose since the German Government intended it, of course, as an attack on "political Catholicism." But it was not realized that the article applied equally to the Nazi party, especially after the dissolution of the Center party. For

it also provided legal protection for the Catholic clergy against their being forced to work for the Nazi party.

Pius XII openly acknowledged his co-responsibility for the encyclical *Mit brennender Sorge* which attacked the Nazi philosophy and the treatment of the Church in Germany. It was smuggled into Germany, distributed secretly, and read in all the churches. When Hitler came to Rome on a state visit, in May, 1938, it was said that Pius XI refused to see him. In fact the Pope had wanted to talk to the Fuehrer and sent an affirmative reply to a confidential inquiry whether Hitler would be received. But no official request for an audience was made by the German Embassy to the Holy See; and Nazi officials boycotted it from the start. The Pope waited until it was certain that Hitler would not go to the Vatican. On the day before his arrival in Rome he left for Castelgandolfo.

A meeting between Pope Pius XII and the German Foreign Minister, Ribbentrop, in March 1940, shortly after the attack on Poland and before the German offensive in the West, was without result. The Pope had prepared himself thoroughly for the conversation, but when he spoke about war and peace, Ribbentrop interrupted: "Your Holiness, any mention of this subject must be based upon the certain premise that France, and not only France but England too, will yet ask us for peace this year."

There followed this dialogue:

*The Pope* (with signs of surprise): "But who can predict that with certainty? The fortunes of war are uncertain."

*Ribbentrop*: "I repeat, Your Holiness, France and England will yet ask for peace this year."

*The Pope*: "This may be your opinion, but what does the Fuehrer think?"

*Ribbentrop*: "The Fuehrer and I know that before the year is out France and England will ask us for peace."

*The Pope*: "What do the German people say?"

*Ribbentrop*: "The German people too are convinced that France and England will yet ask us for peace this year."

The Pope then changed the subject, having on the whole met the Foreign Minister's arrogant bearing with courtesy.

Some British and German books have referred to a mediation of Pope Pius XII in the autumn of 1939 and during the early months of the war. The German political and military opposition realized that their country could only be saved if, at a moment when Germany was still intact and before the war had been carried westwards, Hitler and the party could be removed and the war ended. But they had to be certain about the good will of the other side and its readiness for an immediate truce, and of the agreement of both sides at least as far as the general principles of any future peace negotiations were concerned. The German resistance movement

approached the Pope through an emissary, who asked him to pass on their request and any possible reply.

The matter dragged on from November, 1939, until February, 1940. The German emissary said at the end of January that the assurances he had received were of a kind to entitle his side to act. The *coup* was to have taken place on a certain day in February, but it was called off at the last moment, allegedly because General von Brauchitsch, whose support was regarded as important, had backed out. According to the general agreement for negotiations, Austria would have been allowed freely to decide upon her own destiny. As regards Poland, it was stated that the Pope had promised the Germans a restoration of the pre-1914 frontiers. But this is not true. The Pope would never have agreed to any dissolution or partition of Poland. But it is not impossible that members of the German resistance hoped to get the support of certain Generals by presenting them with such an invention. The Holy See had to accept the risk that the Germans would make what use or misuse they thought best of the replies given. With reference not only to this action, I was told in 1944 by a highly placed British official that Pius XII had gone to the

extreme limits of what was within his capacity in his efforts for peace.

The Pope never touched upon the tricky question of the East German frontiers after 1945. That was a political matter which he did not want to touch. He did speak out, however, on March 4th, 1948, in a letter to the German bishops in which he referred to the forced expulsion of millions of Germans from their homes, from the old parts of East Germany and from other parts of Eastern and Southeastern Europe. He felt deeply the terrible impact of these events, though they should be seen in relation to other horrors for which, during the war, and in those very same areas, Germany had been responsible.

The expressions of sympathy which the death of the Pope evoked were without precedent. Admiration and love were shown by all from the highest authorities in public life throughout the world to ordinary men and women. These expressions of sympathy were genuinely felt. Even the Patriarch of Moscow sent his condolences. Our torn world seemed to be united again for one short moment. It was a silent triumph of the Church and her greatness for which this Pope had given his all.

*Our clergy and laity have lagged behind the Holy See in understanding the nature of the international community, as well as the necessity for its world-wide organization.*

## Catholics and Foreign Aid\*

*An Interview with*  
JAMES L. VIZZARD, S.J.  
*By* HARRY W. FLANNERY

**Q.** I can understand that some foreign aid might be justified in countries where there is special need. However, so long as we have so many slums, so many poor, jobless, ill and hungry here in the United States, it seems to me that we should take care of them before we begin trying to help people in some foreign land. Doesn't charity begin at home?

A. Yes, charity *begins* at home, but it doesn't end there. As Bishop Fulton Sheen pointed out in a talk to the White House Conference on Foreign Aspects of U.S. National Security, held in Washington, about

a year ago, "It was a pagan, Terence, who said: 'Charity begins at home.' It was Christ, the Son of God, who in the parable of the Good Samaritan said that charity begins away from home with people who are not of our race and country."

We have an obligation to take care of our own who are in need, but our responsibility doesn't end there. As the most prosperous nation in the world, we cannot ignore less favored people. The late Pope Pius XII put it this way in his 1941 Christmas message: "Within the

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limits of a new order founded on moral principles, there is no place for that cold and calculated egoism which tends to hoard the economic resources and materials designed for the use of all to such an extent that the nations less favored by nature are not permitted access to them."

And Leo XIII, "Whoever has received from the divine bounty a large share of blessings, whether they be external and corporal or gifts of the mind, has received them for the purpose of using them to perfect his own nature, and, at the same time, so that he may employ them, as the minister of God's providence, for the benefit of others."

**Q.** We have an obligation to people overseas, I suppose, but we can't threaten ourselves with bankruptcy by spending millions and maybe billions to help someone overseas who is probably better off if he takes care of himself.

**A.** If everyone understood what a small proportion of our annual budget and what an even smaller proportion of our annual income are devoted to foreign aid programs, I don't think anyone would be worried. We'd be ashamed.

The amount devoted to foreign aid is not generally realized because programs of military assistance to our allies and the establishment and maintenance of bases abroad are included under the general heading: Mutual Security. Sums spent overseas to build up the military potential of France, England, Turkey, Korea, Formosa and other nations

is not simply to protect these countries but also for our own defense. This is really American aid. To include such sums in foreign aid leaves a wrong impression. National defense, here and overseas, is necessary today, but it is not the point at issue.

Actually, the sum total devoted to economic development and technical assistance, which is foreign aid in the true sense, amounts to tens of millions whereas the other expenditures are in billions. Economic and technical assistance has been about \$650 million a year, or about fifteen-hundredths of one per cent of our gross national product.

Think of this figure along with the fact that the United States, with six per cent of the world's population, has 50 per cent of the world's produced wealth.

**Q.** Why not leave foreign aid to the Church?

**A.** There is no question but that money used to aid people abroad benefits more persons for less when the contribution is made to and distributed by religious organizations. Surveys in Latin America, for instance, show that three to five times as much benefit reaches the people when the aid is administered by religious agencies.

Most everyone should give more to the missions, the Bishops' fund, Peter's Pence and so forth, but many forms of economic assistance cannot be handled by religious agencies and should not be. It isn't the function of a church, for instance, to

teach people how to build a dam, to run a steel mill, build and operate a railroad, or a port. It is not the job of religious agencies to provide technical assistance for a worker in the shop, or to arrange the exchange of technical experts between the more developed industrial nations and those that are underdeveloped.

**Q. Why not depend on private agencies to build dams, roads, steel mills, and so on—to provide technical assistance in the field and the shop?**

A. It would be good if private enterprise did more in programs of foreign aid and development. They are undertaking some programs in some places in connection with their investments. In Venezuela, for instance, Creole and Shell have built hospitals and schools, and this sort of thing is done elsewhere by other companies.

Private industry also sometimes provides technical assistance, and it probably produces more per dollar invested, but private enterprise cannot be expected to operate in areas where there is no assurance of profit, and where the need is to provide the undergirding of an economy, building highways, dams, ports, or to help eliminate disease, create sanitary conditions. Only governments can create the basic foundations for health, education, and a new economy in field or shop.

**Q. Do the people who get foreign aid appreciate it? Doesn't it really spoil them? Don't they become**

**greedy, ask: "What have you done for me lately?"**

A. In giving charity or in fulfilling the demands of justice, you cannot look for or expect gratitude. Some things must be done because they are right. The reaction of those who get the aid is beside the point.

What's more, if we look on foreign aid as a way to buy allies and guarantee markets for our products and sources of raw materials for our defense and factories, we shall be disappointed. No one has ever bought a friend or bribed a nation into secure alliance. If our main aim is to do the things that we are obliged to do by conscience and morality, then we shall have friends; then we will have secure allies; then we will have the foundation for mutual exchange of goods and people.

**Q. Does foreign aid really aid those who get it?**

A. Most certainly. Travel over the world into the underdeveloped areas, and you'll be amazed and overjoyed at the results of foreign aid provided either by the United States directly or through the United Nations. You'll see the results in such things as improvement of water supplies in a village, sanitation facilities where they had never been before, the eradication of disease-bearing insects, the clearing of swamps, sharp declines in infant mortality, the end of malaria, the fewer cases of trachoma, an increase in the age expectancy of whole populations.

You'll see people who were once starved, diseased, now healthful and

happy because of improved cultivation of crops, better breeds of animals, good farm-to-market roads. You'll see the increased hope that these people have that they'll be able to take care of themselves. The picture is thrilling. It makes us realize that we have helped give new dignity to the poor, the underprivileged, the hungry, the unclothed.

It is well to remember that the only explicit description of the final judgment that we have from Christ's own lips, the only definite statement on the basis for salvation or damnation, is our answer to the question: "Did you feed the hungry? Did you clothe the naked? Did you visit the sick?" Our Lord put it this way: "As you did it to the least of these My brethren, you did it also to Me."

**Q. You've talked about foreign aid on the basis of charity, mercy and justice. Why haven't you brought up the argument that if we don't aid the undeveloped countries, Soviet Russia will, and we'll lose them to communism?**

**A.** Years ago, before communism came to Soviet Russia, an early leader of communism in Germany said that if Christians lived up to their Christian obligations, there would be no room or need for communism. Wherever Christians have not fulfilled the basic demands of their religion, wherever they have not made conscientious efforts to aid the needy, where they have allowed poverty, hunger and disease

to continue, Communists may come in and exhort the people to violence and revolution, to accept communism as the means of improving their condition.

We spend billions of dollars on the armaments of the cold war, but all these billions can buy is time-time to improve the lot of people who might otherwise turn toward communism, time to build the only effective barrier to Communist infiltration, helping people to live lives of human dignity and decency. We know that our way of life is better. We know that the Communist appeal is false and that its result is disaster. But unless we give of our wealth, our skills, our people, the door will remain open to the influence of communism.

Soviet Russia is busy in the field of foreign aid today. Should we offer the downtrodden of the world any less than the Communists? Isn't the distinctive difference between our aid and theirs the fact that we have a genuine concern for the individual man? Communism considers the masses and ignores the individual, even sacrifices him when he dares to stand up for his rights and dignities. In our tradition and according to the principles upon which our nation was founded and operates, we have a sincere interest in the individual—in him as our brother, in him because we have an obligation to him, a responsibility toward him.

However, I do not believe that

we should aid the people of the underdeveloped nations just because it is to our national interest to do so. We should not carry on a program of technical and economic assistance only that we shall be secure. These reasons are good, but I think it is more important for us to be concerned about our fellow men because they are less favored and we are able to aid them. We have this obligation whether or not there is a Communist menace.

**Q. You've testified before Congress on foreign aid along with representatives of the Protestant and Jewish faiths, and you even signed an Open Letter to the Congress of the United States asking for an increase in Mutual Security appropriations. Can this be justified?**

**A.** It certainly can. Among the signers of this open letter were Bishops, Archbishops and Cardinals of the Catholic Church in the United States.

An even more representative group of Catholic hierarchy signed along with leading Jews and Protestants the *Declaration on World Peace* drawn up to guide this country in planning the United Nations. These included the late Edward Cardinal Mooney, the late Samuel Cardinal Stritch, and Archbishop Karl Alter. The Holy Fathers have again and again urged Catholics to cooperate with those of other religious persuasions in efforts to achieve world peace.

Pope Pius XII expressed himself on this point in his Christmas mes-

sage of 1957 in these words: "We have already stated on many occasions that Catholics can and ought to admit collaboration with others if the action of these and the joint enterprise are such as to be of true assistance to harmony and order in the world."

All such cooperation is without any concessions on our part or on their part of basic beliefs and religious practices. We agree on the principles that guide all who believe in God. When we Catholics work with the National Council of Churches, the Synagogue Council of America and other agencies of other faiths, we all see clearly and in total unity that the objectives of foreign aid programs are demands of our moral conscience. Here, to indicate my point, is our common statement on mutual security, issued last summer:

1. The issue between freedom and totalitarian slavery in the world may well be determined by the course taken in the next few years by rising revolutionary forces now sweeping through most of the formerly dependent and underdeveloped areas of the world.

2. These revolutions of rising expectations are a manifestation of a great and urgent search for new meaning and new dignity in the lives of hundreds of millions of peoples.

3. The great challenge to the United States is to our *moral purpose*, and our moral purpose demands that as stewards of God-given abundance in the world's

most wealthy nation, we must help with generosity and humility those nations and peoples who want to help themselves toward better lives.

4. The present moment in history confronts our nation with an unparalleled opportunity to assume the imaginative leadership so urgently needed in waging a massive struggle against the basic enemies of mankind; namely, pervading poverty, ignorance, disease, and humiliation.

Q. Every now and then you give the Popes as authority for your arguments. With all due respect to the Holy Fathers, we don't have to accept them as authorities on subjects like foreign aid. The Pope is infallible only when he speaks on matters of faith and morals, "ex cathedra." The encyclicals from which you quoted are not infallible. A. It is true that the Holy Father is infallible only when he speaks *ex cathedra* on matters of faith and morals, but the encyclicals and other authoritative papal statements are an expression of the general teaching of the Church. Pope Pius XII in *Humani Generis* pointed out the basic and in some cases even urgent authority of such non-*ex cathedra* statements. He said the general attitude of a Catholic must be one of open-minded docility, that these statements must be accepted as an authoritative application of Catholic truths to the realities of today's life.

Leo XIII in *Rerum Novarum* says that he approaches the subject of the relationships between capital

and labor "with confidence, and in the exercise of the rights which belong to Us . . . It is We who are the chief guardian of religion, and the chief dispenser of what belongs to the Church, and We must not by silence neglect the duty which lies upon Us."

The Catholic Bishops of the United States took up this matter in 1940, deciding that: "Because these are moral principles and spiritual truths, jurisdiction in expounding their full scope and obligation belongs to the Church established as the teacher of men in this field."

It is true that one would not be *ipso facto* a heretic if he were unable to accept these conclusions, but it would be extremely rash not to do so. He would be, as the theologians say, *temerarius*. It would be a sign of intellectual and spiritual pride. The true Catholic, one who thinks and feels with the Church, accepts the teaching authority of the Church whether it is in infallible statements or in expressions of the authority of the Church speaking through the Pope.

Q. Despite what you say, I have read Catholic newspaper articles that attacked foreign aid. Many have given the same arguments that I presented to you today as questions.

A. In this connection, it might be interesting to note that I received two phone calls last year, after I had testified before Congress. One was from the Department of State and the other from the White House.

Each questioned me about the authority of some Catholic spokesmen who expressed themselves in vivid, effective journalistic style, but completely contrary to the statements I had quoted from the Holy Father and other responsible authorities of the Church.

I explained as best I could where the real teaching authority of the Church lay, but in both cases I was told, "That may be so, Father, but one column by such and such an opponent of the Mutual Security program produces a thousand times as many letters to the State Department, the White House or the Congress as all the pronouncements of your Pope, your Bishops and your authoritative Catholic spokesmen."

Bishop John J. Wright, of Worcester, Massachusetts, speaking before the 19th annual convention of the American Catholic Sociological Society in Washington in December, 1957, said: "It is a curious fact that the generality of Catholic people within the various nations, however progressive they may otherwise be . . . too frequently lag behind the Holy See, conservative though it is supposed to be, in social questions . . . This moral and cultural lag, to state it charitably, is due to various reasons, partly historical, partly sociological, partly cussed."

Bishop Wright, who is a vice president of the Catholic Association for International Peace, remarked that in this country "our clergy and laity have lagged behind the Holy See in understanding the reality and the nature of the international com-

munity, as well as the necessity for its world-wide organization."

**Q. What can an ordinary Catholic do to learn the truth? I suppose I can read the encyclicals myself, but I don't feel capable of doing that with the intelligence of an expert.**

**A. Every Catholic has an obligation to learn the facts about Catholic teachings on matters of this kind. He should be able to know what the facts are, to be able to distinguish between them and propaganda, to be able to recognize competence and incompetence in this field. The international field, in this day of world crisis, is of special urgency.**

In a letter written in the name of Pope Pius XII by Msgr. Angelo Dell'Acqua, substitute Vatican Secretary of State, emphasis was placed on the need for Catholics to enter the field of international relations to bring the light of charity to an area where economic reasons and cold materialism have become the rule. The letter said: "All men must be told what Catholics working on the international plane are accomplishing. They should know what they themselves can do to support that action and what the Church expects of her sons in a world in which human relations are becoming more and more strained."

On means of finding adequate and reliable information on the principles and realities of international responsibilities and programs, such as foreign aid, I would recommend the Catholic Association for International Peace. It is the only

Catholic organization in the United States established for the exclusive study and discussion of Catholic teachings on problems of world peace. CAIP, set up to coordinate the activities of the faithful of this country in all matters that might contribute to the attainment of peace with justice, is located in the headquarters building of America's Catholic Bishops, the National Catholic Welfare Conference, at 1312 Massachusetts Avenue, N.W., in Washington, D.C.

I also suggest that for detailed information and material for study clubs, contact might be made with the Committee for International Economic Growth, 1028 Connecticut Avenue, N.W., in Washington. CIEG is not a Catholic organization, but it has devoted itself exclusively to the subject of foreign aid, and has all kinds of data on it.

I might also mention another or-

ganization, a Catholic one, with which I have some connection, the National Catholic Rural Life Conference, 3801 Grand Avenue, Des Moines, Iowa. We have some literature available for those who may want it. I mention these sources of authoritative information on the subject of foreign aid because it would seem to me to be the part of wisdom and prudence for every Catholic to search for and not to be satisfied until he finds the facts on the subject of foreign aid and the pertinent authoritative Catholic thinking on that subject.

On the assumption that such an investigation would lead to a more enlightened understanding of the problem, I would think that the zealous Catholic would want to make as large a contribution as lies within his or her power to the attainment of reasonable and necessary objectives.



## True Education

What the modern mind fails to grasp is that God cannot be divided into two Creators, one of the natural order, one of the supernatural. God, as we profess in the Creed, is the Creator of two orders, heaven and earth, spiritual and material—unchanging and changing. True education which endeavors to lead men to total truth can neglect neither order.—*Rev. James P. Galvin at the blessing of St. Monica's School, Indianapolis, Ind., December 8, 1957.*

*The enthusiast is rapidly vanishing from the American scene. As he is being assimilated into the mainstream of American life, the Catholic enthusiast is vanishing too—if, indeed, he was ever very much in evidence.*

## The Waning of Enthusiasm\*

REV. ANDREW M. GREELEY

IT IS doubtful that the word "enthusiasm" can ever have the same meaning again for one who has read the late Msgr. Knox's brilliant book with the title. "Enthusiasm" almost inevitably conjures up visions of window-smashing and idol busting, of Gnostics and Donatists, of Waldenses and Jansenists.

Yet it is a good word and the quality it represents is a good quality—indeed an essential one in the making of progress. For if the Donatists were enthusiasts, so were the Benedictines; if the Fraticelli were enthusiastic, so were the followers of

Francis of Assisi; and if the Abbé St. Cyran was an enthusiast, so indubitably was Ignatius of Loyola.

The absence of enthusiasm—in the sense of a zealous, driving dedication to a series of goals—is a sure sign of stagnation. It is for this reason that an observer of the American scene could be more than a little troubled by the waning of enthusiasm in our republic.

The writer does not intend to discuss the relationship between misdirected enthusiasm and constructive enthusiasm; to ask, for example, whether the danger of the former is

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the price that must be paid for the benefit of the latter. Nor does he wish to consider the thesis of Gerald Johnson that the disappearance of the "lunatic fringe" is a sign that the American experiment is running out of gas.

In a much more limited framework he wishes merely to question whether in the educated middle class version of Catholicism which is developing in this country there is much room for enthusiasm.

The point at issue is not whether there is a class more conducive to the generation of enthusiasm than the middle class (and particularly its new suburban component), or whether the educated middle class has produced any enthusiastic leaders. Assuming a negative answer to the first question and an affirmative answer to the second, there is still considerable reason to wonder if the newly dominant patterns of American Catholicism do not put considerable obstacles in the way of the development of authentic enthusiasm.

#### Four Qualities

1) It is not a simple task to define the qualities of an enthusiast. Certainly he must be a man of *vision*. He should have some of that quality which St. Frances Cabrini displayed when she spoke of the world being too small for her zeal. His sights must be set above his own immediate surroundings and reveal to him a vast and confused but splendid world. He must be able to penetrate beneath the appearances

of things, to cut through the clichés and truisms with which he is surrounded.

He must be sensitive to delicate and changing nuances and grasp clearly the importance of new factors. He should be able to see new relationships and see them quickly. In short, the enthusiast must have about him something of the visionary.

2) Closely connected to vision is *imagination*. The enthusiast must not only see things as they really are, he must also be able to see them the way they should be and this is crucial—the way they *can* be. His mind must be agile at creating new plans and even, if necessary, new worlds.

He realizes of course that imagination is no substitute for thought, but he also perceives that thought without imagination must often remain unproductive. His approach is always flexible and he is intrigued by novelties and gimmicks though he must always be careful not to be carried away by them. No matter how old he is he has never lost his youthful wonder.

3) Vision and imagination, however, are not enough unless the potential enthusiast is *restless*. He must be dissatisfied with things as they are and have a burning desire to change them. He can never be complacent, never think that his task is finished, or that his techniques have become perfect, or that his answers are definitive.

He may not believe in the inevitability of progress but he knows

that progress will never occur if he begins to relax. He must want to stir people up, to enkindle in them some of the flame that he feels within himself. He has come to cast fire on the earth.

4) As an almost inevitable consequence of this restlessness comes a willingness to *take chances*, to stake much on a single throw of the dice. He cannot be a reckless gambler, for recklessness will hurt his cause. He must shrewdly and carefully weigh alternatives, but he realizes too that much human action can be based upon probabilities and that even the best made plans must often be tossed out the window.

A conservative refusal to run any risk of failure would mean immobilism; and a stubborn clinging to out-moded techniques would mean an empty formalism. Neither of these can the true enthusiast abide.

### Applied to Catholics

In this description of the enthusiast no mention has been made of the object of his energies. He may be enthused about the climbing of Everest, the discovery of a polio vaccine, the building of a ballistic missile.

If one were to apply these four qualities, however, to the spreading of the Kingdom of Christ, the enthusiastic Christian would be one who sees clearly the full implication of the redemption and the Mystical Body, who has the imagination to grasp ways this Good News must be spread in his own time, who is consumed by a gnawing restlessness to see that the Good News is

preached to and accepted by all men, and who possesses the courage to depart from the ordinary routine of life to do his work for Christ.

The enthusiastic Christian and the zealous apostle, in other words, are one and the same person. (One would presume that it is not necessary to list the obvious dangers of enthusiasm. It is not always easy to distinguish the prophet from the fanatic, the genius from the madman. Unfortunately a safe judgment about an enthusiast can be made in most cases only after he is dead. In the words of Mr. Dooley, "Hithry always vindicates the Dimmycrats, but niver in their lifetime. They see the thruth first, but th' trouble is that nawthin' is iver officially thrue till a Rayppublican sees it.")

If one considers the emergent Catholic middle class one can find little inclination to enthusiasm of the religious variety—or of any other variety for that matter. To say this is not necessarily to criticize individuals or denigrate a class. If a newly educated Catholic population is lacking enthusiasm it is not the result of laziness or malice but rather of being part of mid-century American culture.

From the new Catholic middle class one can reasonably expect a very high level of observable religious practice (perhaps the highest of a large group in the history of the Church), but one will obtain dedicated enthusiasm only after overcoming considerable obstacles.

The writer speaks as a member of this class and will admit to shar-

ing in its weakness as well as hoping that he possesses some of its virtues.

When all this is said, however, the fact remains that enthusiasm of any kind is rapidly vanishing from the American scene. Optimism and enthusiasm of the Walt Whitman or Teddy Roosevelt type may still be part of our official creed, but few Americans give these dogmas much more than lip service. The rugged individualist of the frontier has about the same relationship to modern Americans as Achilles did to fourth century Greeks.

The oft-quoted studies of Riesman and Whyte merely serve to confirm what many people had already guessed:

Homo Americanus at mid-century is a very careful and conservative sort of fellow. The reasons for this change are many—four wars (three hot, one cold) in thirty-five years, the severe jolt of the Great Depression and the reverse jolt of the Great Boom, the always present threat of the Big Explosion. But whatever the cause, the enthusiast is vanishing from the American scene. Riesman's "inside dopester" seems to be taking his place.

#### Middle-Class World Vision

In so far as the Catholic population is very rapidly being assimilated into the main stream of American life, the Catholic enthusiast is vanishing too—if indeed he was ever very much in evidence.

1) The middle class *world vision*, even though it may be profound in its own way, is severely limited. In

mid-century America it is primarily a domestic vision. As Riesman says of a group he studied:

The demands these men were willing to put both on themselves and their planet were, I thought, rather modest: they expected to have a good professional or corporate job, pay around \$15,000, enough (as they figured it) to pay for a wife, three or four children, a home in the suburbs, a boat on a lake, two cars, and cultural amenities. The family—actual or prospective—loomed large in their thinking; . . . society small; their own careers were somewhere in between.

*Mutatis mutandis*, this gray flannel goal is fast becoming typical of American society, if it is not already such. Middle class man's vision is home, family, local neighborhood, job, and the trip back and forth to the job. (In the case of middle class woman the last two, and sometimes the last three, can be omitted.)

By almost any standard but his own, his goals are immense, but he realizes that it is part of his American heritage that he will be able to achieve them with careful planning and hard work. He sees no reason to get excited.

2) In this vision there is little room for *imagination*. Are there millions starving in India? That's a shame, but India is a long way off and if the Indians weren't so friendly to the Russians they might not have so much trouble. Is there a huge race problem in his city? He thinks all men should have equal rights, but there is not much he can do about it unless some member of

a minority group should move into his neighborhood. Are politics corrupt? So long as the street in front of his house and the school his children attend are in reasonable repair, he doesn't see what good his one vote will do.

Are there migrant workers, sub-proletarians who do not share in the American dream? How can he be expected to do anything for them? Is the neo-pagan Western world hungering to hear the message of Christ with something of its pristine vigor? Well, he goes to church every Sunday, doesn't practice birth control, and is giving his family a Catholic education. Does Jesus demand generosity from the members of His Mystical Body? Our friend is a generous contributor to regular and special collections.

He is too busy to give these problems much thought; the little reading he forces upon himself offers only meager stimulation. To quote Riesman again:

As our actual life-spans have lengthened, our timetables of the imagination have shrunk; we live now, think later.

3) There may be a considerable amount of anxiety in his life, but there is little in the way of prophetic *restlessness*. One may be permitted to wonder if it is possible to be a prophet on a stomach which is almost always full. The standard of living of most Americans is so high that there is really very little left to get restless about. The basic needs of almost all Americans, the minimum comforts of most, and the

maximum comforts of many, are already being satisfied or are at least within the economy's power to satisfy.

There may be many unfulfilled needs in what Gilbraith calls the public sector of the economy (schools, highways, recreational facilities, etc.) and in underdeveloped countries, but these things are normally beyond the vision of middle class man.

To quote Riesman for the last time:

We are a generation, prepared for Paradise Lost, who do not know what to do with Paradise Found.

Nor, one might add, about spreading Paradise to others less fortunate than ourselves.

Of course spiritual restlessness can coexist with material abundance, but it does not seem to very often. The member of the Catholic middle class thinks of himself as a good Catholic (and by most of the standards held up to him he is) but hardly as a missionary. If he is told that he cannot be a good Catholic unless he is a missionary he is puzzled. Missions are for the Maryknollers and other such groups; of course he'll generously contribute financial support to their work.

Prophets were people who lived in the Old Testament, and apostles were the men who founded the Church. They were great men but they did not have a job to hold down or a family to support.

And those Catholic laity who are receiving some acclaim as lay apos-

tles cannot find the time for such work unless they are cheating on their job or their family. There are just so many hours in the day.

4) Finally, middle class man is not given to *taking chances*. The scientists that work for him have mastered most of the forces of nature. Plague, famine, drought are no longer threats. His life is relatively independent of the vagaries of nature and with each passing year becomes more so.

He is therefore strongly tempted to feel that there are few things in his life he cannot control; if he is spared illness, sudden death, a major war or a major depression, he feels that it is within his power to meet all of life's contingencies. His life is reduced to a series of mathematical formulae arrived at by the use of the slide rule and actuarial tables.

The writer knows of teen-agers who choose their future occupations with a view to the cost of sending their unborn children to college (and often the colleges are already selected).

In this kind of existence there is little room for the taking of any but the most carefully calculated of risks. Occupational success is the measure of a man's worth (just as "successful" children are the measure of a woman's worth), and this can be achieved only by rigorous planning and conscientious work.

There is no time for things that deviate from The Plan or might even upset it completely. Too much is at stake. Within the limits set up

by The Plan, the middle class Catholic will be only too happy to help his Church; but this is distinctly a secondary vocation.

If the Holy Spirit wishes to generate enthusiasm among the Catholic middle class in this country, He must penetrate through several layers of cultural obstacles before He can touch hearts. That hearts are still touched does not prove the absence of obstacles but merely the power of the Spirit.

### Implications

There are certain implications in the waning of enthusiasm for the liturgical and apostolic movements in this country. The increased popularity of liturgical participation and the rapid spread of the Catholic Action movements (particularly CFM) have been hailed as signs of great progress. And indeed they are. However, we must not be deceived as to the nature of this progress.

The flourishing new movements are the result of enthusiasm and the possible seedbed of more enthusiasm; but this does not mean that all or even most of the people involved are enthusiasts in any but the most remote sense of the word. They are rather good Catholics who look on the movements as splendid organizations but hardly as training grounds for enthusiastic lay apostleship.

There are of course a good number of enthusiasts in these movements, but it is at least open to question whether they are enthusiastic because they are in the movements

or rather whether they joined the movements because they were enthusiastic. The family movements in particular are faced with the difficult task of breaking beyond the confining bonds of what most Americans consider family problems.

That the doctrines of the apostolic and liturgical movements have become reasonably popular and widespread is certainly a cause for rejoicing; but we must not assume that they have penetrated deeply.

Few people would have supposed even five years ago that explicit summaries of *Rerum Novarum*, *Quadragesimo Anno* and *Mediator Dei* would so soon find their way into grammar school textbooks. But all too often words have passed from the mouths of the prophets (such as Msgr. Ryan or Dom Virgil) into the pages of a textbook without ever finding their place in the hearts of the average Catholic.

The cultural barriers to enthusiasm can be broken down, but it is by no means an easy task. For what is involved is the changing of basic attitudes and the decompartmentalization of life.

Recent studies of college students indicate that the changing of an attitude is a far more difficult task than most people had thought. In fact, the surveys in question indicate that a college education very rarely produces a significant change in affective orientations. The writer has been told that these surveys were so damaging to the philosophy of American education that attempts were made to suppress them.

But while they may embarrass the secular educator, they offer very little consolation to those of us who at one time expected the observe-judge-act technique to produce great and rapid results.

The writer would like to conclude by suggesting three avenues of investigation which might prove useful in the campaign to change unenthusiastic attitudes.

The first would be to encourage attempts toward an intellectual revival among the middle class. It should be obvious by now that intellectualism and education do not go hand in hand. However, the serious pursuit of a yet obscure truth can generate both restlessness and vision. Hence, efforts like that of Fr. Rooney's Catholic Commission on Intellectual and Cultural Affairs to promote an environment of respect for learning are most important if enthusiasm is to be re-born (though indeed these efforts have value in themselves and must not be looked on merely as means to other ends).

Secondly, one can, it seems, expect great things from the limited-service lay mission groups such as the Association for International Development. It is possible and even likely that such groups can harness the enthusiasm of youth before it is stifled by the routine of occupational or domestic life. It would be reasonable to suppose that after two or three years on the mission a lay person would not sink into apostolic lethargy.

Thirdly, we must not underesti-

mate the influence of men and women who are already in the grip of enthusiasm. The college surveys mentioned above indicate that when an attitudinal change does occur it is most often the result of the influence of an extraordinary teacher. Who can calculate, for example, the influence of a Dom Virgil or a Msgr.

Ryan or a Msgr. Hillenbrand or a Dorothy Day?

This leaves us, however, with one last interesting and crucial question: who will bring enthusiasm to those of us who by profession are bound to be enthusiasts, who will bring savor to the salt, who will prophesy to the prophets?



### Society's Need

If we were to put in one word the greatest need today of society in general and social welfare in particular, the word, I think, is "order." The challenge to Catholic social welfare is to establish right order in its field. The challenge is to transform the world, not to stand aside from it; not to condemn the secular, but to integrate it with the spiritual. The Christian attitude should not be one of rejection of the world, but one of consecration. Our part is to vivify our society and its forms with the spirit and content of eternal values, of Christian doctrine and moral principles; in other words, to social welfare in particular, to bring to our way of life the fullness of truth and morality known by reason and Revelation.—*Rt. Rev. George H. Guilfoyle at the 44th annual meeting of the National Conference of Catholic Charities, September, 1958.*

AMERICA is specified by its concern for moral questions. Its preoccupation is with the moral hits or misses, the spiritual triumphs or failures of man in all the varied enterprises of the modern world.

## What Is "America"?

THURSTON N. DAVIS, S.J.  
Editor, AMERICA

THE quest for self-identity, for self-definition, is on occasions a useful and salutary undertaking for us all. Not only persons, but institutions also, can profitably ask themselves who or what they are and how they came to get that way. For a journal like AMERICA, a fiftieth birthday is as good a time as any to face the mirror of candid self-scrutiny and ask what we have been trying to be and do for half a century.

However, as Hippocrates once said, though art is long, life is short. There are so few left who can tell us, step by step for fifty years, how

AMERICA happened to choose each of the paths it took at every forking of the roads. The last member of the first editorial staff, Fr. James J. Daly, died in 1954. The two survivors of our relatively early days are Fr. Gerald C. Treacy and Fr. J. Harding Fisher. Our sole hope for anything resembling full self-identification rests, therefore, with these two distinguished veterans—and, of course, with Fr. John LaFarge, now rounding out his 33rd intensely active year on the staff of this Review.

AMERICA's North Star in this voyage of self-discovery must be the original "editorial announcement" of

April 17, 1909. In it our founder and first Editor, John J. Wynne, who was likewise the father of *The Catholic Encyclopedia*, spelled out the objectives and the modus operandi of the Review he was launching. As we read that statement today after fifty years, I believe we can confidently assert that AMERICA has never veered far off the course Father Wynne set for it.

AMERICA was created "to meet the needs of the time." One such need was for "a review and conscientious criticism of the life and literature of the day." Other needs were for

... a discussion of actual questions and a study of vital problems from the Christian standpoint, a record of religious progress, a defense of sound doctrine, an authoritative statement of the position of the Church in the thought and activity of modern life, a removal of traditional prejudice, a refutation of erroneous news, and a correction of misstatements about beliefs and practices which millions hold dearer than life.

To accomplish these ends, Father Wynne saw that a weekly journal would be required. The topics that demanded discussion were "too numerous, too frequent, and too urgent," he said, to be handled by a monthly magazine. He saw this need as "imperative." Father Wynne noted that the weekly diocesan press of those times did not attempt to chronicle events of secular interest or to discuss contemporary issues in the light of Christian principles. Many of them were "excellent in

their way," he said, but they were "limited in the range of subjects and circumscribed in territory." The United States needed a national journal something like *The Tablet* of London.

What was Father Wynne's program for AMERICA? The new Review, he wrote, was to discuss

... questions of the day affecting religion, morality, science and literature; give information and suggest principles that may help to the solution of the vital problems constantly thrust upon our people. These discussions will not be speculative nor academic, but practical and actual, with the invariable purpose of meeting some immediate need of truth, of creating interest in some social work or movement, of developing sound sentiment, and of exercising proper influence on public opinion.

Naturally, in its efforts to follow the course charted by its founder, AMERICA has tacked this way and that with the passing years, depending on who was at the wheel and who happened to be his first and second mates. After all, these plans and provisions of Father Wynne had to be translated into the weekly reality of ink-on-paper by the men who year after year wrote and edited AMERICA's pages. Father Wynne made a brave and distinguished start, but his editorship (1909-1910) was not lengthy enough to give us grounds for judging how fully he would have succeeded in realizing the objectives he had plotted for AMERICA. His successor,

the scholarly historian, preacher and former Jesuit provincial Thomas J. Campbell, Editor-in-Chief from 1910 to 1914, put no new or peculiarly personal stamp on the Review. But in the quiet years just before World War I, Father Campbell did far more than keep the franchise. The international coverage of those years was remarkably good, and Father Campbell's editorials were models of vigor and clarity.

In 1914 an extremely forceful personality came on the scene as AMERICA's third Editor. Richard Henry Tierney soon impressed the young Review with a polemic spirit, a readiness for controversy and a deep concern for the international responsibility of American Catholics. Father Tierney left the relatively quiet life of a seminary professor to become Editor. As his biographer notes, "he threw himself into the turmoil of a journalistic career with a bounding energy and enthusiasm. . . . He had full scope to show whatever individuality and originality and power and personality he possessed"—and he had these qualities in abundance. He soon became, in his biographer's words, "the journalistic spokesman of the Catholic Church in the United States."

Through the years of the first World War and after, the vigor and energy of Father Tierney's rather imperial temperament dominated the pages of AMERICA and made themselves felt in the larger world outside. Some of the flavor of that period—Father Tierney arguing with President Woodrow Wilson and two

Secretaries of State in defense of Mexican Catholics, his attack (he was a total abstainer) on the Prohibition Amendment, his drive for funds for the relief of Europe's starving millions after the war—is caught in the pages of his biography, *Richard Henry Tierney*, by Francis X. Talbot (America Press, 1930).

When Father Tierney's health broke beyond repair in 1925, Wilfrid Parsons succeeded him. There were changes of emphasis under the new Editor, but no lessening of liveliness and controversy. Father Parsons was always in the thick of things. During his time AMERICA stayed shoulder-deep in the continuing controversy over the persecution of Catholics in Mexico. The fateful events of the Al Smith campaign, the rise of fascism in Europe, the Great Depression, the disputes over Fr. Charles Coughlin and the beginnings of the New Deal are only some of the big strands that run through the fabric of Father Parsons' years as Editor.

What was AMERICA under Father Parsons? A penetrating answer can be found in an article published by *Social Order* in March, 1958 to commemorate Wilfrid Parsons' 71st birthday. Myles Connolly wrote from Hollywood to say:

The AMERICA office, as presided over by Father Parsons, was a combination of employment office, embassy, information center, marriage bureau, Travelers' Aid Society and Number 10 Downing Street.

It was Father Parsons who chose and remodeled our present editorial residence, Campion House on West 108th Street in New York City. His good taste and practicality mark every corner of it, from the great crucifix over the main altar in our chapel to the fittings of the editorial board room. Father Parsons left the editorship in 1936, but his heart was always at Campion House and his pen ever at AMERICA's service. On the eve of his death in October, 1958, his arthritic fingers were still tapping out the lines of his weekly column, Washington Front—as sprightly and informed a bit of political reporting as could be found in the American press. At our fiftieth anniversary we salute a great priest-editor and a dear departed friend.

AMERICA got a new look under the next Editor, Francis X. Talbot. Father Talbot succeeded Father Parsons just as Francisco Franco was coming to power in Spain. An historian, a man of letters, a facile and wide-ranging mind, Father Talbot immediately impressed a new and distinctive stamp on the Review he edited. For one thing, AMERICA was given a fresh format. "Farewell to Old Style," said AMERICA on June 27, 1936. "From now on titles will be big and bold, . . . and every page will satisfy the esthetic sense." Heavy black rules and sans-serif type predominated, and the magazine took on that strong, emphatic look which many thought excessively stark and harsh. If so, the new, rather "nazoid" face of AMERICA certain-

ly belied the mild, poetic and gracious Editor of those times.

During all these years, Paul L. Blakely, a Kentuckian and a vigorous States'-righter, wore out at least a gross of typewriter ribbons composing the editorials for AMERICA's pages. Father Blakely, associate editor of AMERICA for 29 years, was one of the most prolific journalists of his time. Through the entire middle period of AMERICA's life, the magazine was all but identified with the name of Paul Blakely—and with John Wiltbye, his pen name. Mention of Father Blakely recalls two other great names of our middle years, William I. Loneragan and Joseph C. Husslein.

In 1944 the Second World War was drawing to a climax and a close. International issues were the order of the day; a new world was struggling to be born; the menacing shadow of Red imperialism was beginning to grow and grow over Eastern Europe and Asia. It was right, therefore, that one who had been among the very first to sound the warning against international communism, who was so widely acquainted with world affairs, so gifted a linguist and so well travelled, should direct the policies of AMERICA during these crucial years of reconstruction. He was John LaFarge.

Father LaFarge has little in common with warmongers or polemicists, and these were the days of the great world quest for peace. During this time, then, John LaFarge, the wise irenicist, made a most vital contribution. But his ob-

jective—and the objective of AMERICA—was always peace with justice. Therefore, when justice demanded it, the Editor of AMERICA spoke out unequivocally—against the shoddy in art, against the backsliders in social justice, against the hatemongers—in a word, against the blind who happened to be leading the blind of those particular years. Father LaFarge far-sightedly opposed the policy of unconditional surrender for Germany at a time when such a stand was most unpopular. He had pioneered in the field of interracial justice, and of course these preoccupations were mirrored in AMERICA during his years as Editor. Probably no other single white American has worked so long and so arduously in the cause of the Negro here and everywhere. A long spell of ill health—today fortunately belied by his seventy-nine ripe years—forced his retirement from the editorship in 1948.

Robert Hartnett succeeded Father LaFarge. Large in body, mind and sympathies, Father Hartnett had been a superb teacher. His former pupils, remembering provocative classes in political science at the University of Detroit, were saddened to learn that the university was losing him. He brought to his editorial work the refinements of a scholar. None but those closely associated with him as colleagues will ever know how meticulously he worked, how many hours he carved out of extremely busy days for reading and research, how faithful he was in scholarly correspondence,

how exacting in demands on his collaborators—but primarily on himself.

To habits of scholarship Father Hartnett wedded the forceful, analytical and honest mind of a born debater. Perhaps the height of his debating career was the occasion when, before a large student audience at Yale, he took on Paul Blanchard. This was an era of great debates. The years during which this manly and priestly Jesuit presided over the policies of AMERICA were years when tension and controversy welled over in the United States. The infant United Nations made its first teetering steps on the world stage; Unesco was already under severe fire; China went Communist; the Korean War flared up and fizzled in a fire of frustrations; General MacArthur was relieved of his command; the Truman doctrine was formulated; Nato slowly gained ground in Europe; U.S. economic and technical aid programs were debated in the light of isolationist or internationalist preoccupations. Concern over Red espionage and the infiltration of Communists, later brought to a head in the notorious Rosenberg case, had set the stage for Sen. Joseph R. McCarthy. AMERICA under Father Hartnett turned to each of these problems as it arose, and the AMERICA record of those years, so obviously marked with the genius of its editor, is there for all to read. During the final months of his editorship in 1955, Father Hartnett set in motion detailed plans for a new format for AMERICA. The

first issue of the Review in its present dress made its appearance on Oct. 1, 1955.

The foregoing account is necessarily most incomplete. For one thing, it discusses Editors-in-Chief as though they alone were responsible for AMERICA. Doubtless, each of these men gave a distinctive cachet to the Review, but their work could never have been done without the constant assistance of many lay collaborators and, above all, of teams of dedicated Jesuit associates. These fellow priests, both associate editors and business and circulation directors, have for fifty years given AMERICA unique strength in depth and unusual organizational stability. Elsewhere in this volume we list all their names. But it should be noted here that during the last fifteen or twenty years AMERICA could not have been published without able colleagues like the late Francis P. LeBuffe, Joseph A. Lennon, Cornelius E. Lynch, Joseph P. Carroll, Edward F. Clark, Joseph C. Mulhern, James P. Shea, Stephen J. Meany, the late Daniel M. O'Connell, Paul A. Reed, Joseph F. MacFarlane and Patrick H. Collins—men who labored in the office now directed by Clayton F. Nenno, who became treasurer of the America Press in 1958.

Associate and contributing editors who have given long and distinguished service to AMERICA during the last two decades are John A. Toomey, the late Gerard B. Donnelly, Edward A. Conway, Allen P. Farrell, the late Albert I. Whelan,

Vincent P. McCorry and two long-time members of our present staff, Robert A. Graham and Vincent S. Kearney. For shorter terms during the same period AMERICA benefited from the presence on its editorial staff of Gordon George, William J. Gibbons, J. Gerard Mears, W. Eugene Shiels, Edward J. Duff and the late John P. Delaney. Still more briefly on our masthead during these years were the names of William A. Donaghy, John Courtney Murray, J. Edward Coffey, Philip S. Land, Louis E. Sullivan, Richard E. Twohy, John J. Scanlon, Richard V. Lawlor, Daniel Fogarty, Thomas J. M. Burke, Joseph Small and Francis J. Tierney.

Charles Keenan, Managing Editor for many of his sixteen years on the staff, deserves special mention, because during these years—to paraphrase Parkman—not a line was turned or an apt parenthesis entered but Keenan led the way. A native Irishman, a man slight in bodily frame, Father Keenan loomed large in AMERICA's world as an editor's editor. Two other distinguished contemporary veterans of the present staff, Harold C. Gardiner and Benjamin L. Masse, assuredly deserve space in this issue for the articles in which they discuss AMERICA's contributions to the fields of literary criticism and Christian social thought. Finally, how can we ever express our gratitude to all the others—clergy and laity, here and abroad—who have given the fruit of their talents to each succeeding issue of our Review?

WHAT is AMERICA? It is not merely the approximately 70,000 pages bound into the hundred volumes that now, the product of fifty years, span fifteen feet three inches on library shelves. Depending on how one appraises it, AMERICA is something more or less than the sum of those pages. It is what each of its editors and contributors, and all of us together, have made it. By our individual and collective failure or success we must measure the net gain or loss of the past fifty years.

Frankly, we are not ashamed. Of course, we could have done better. Even by the standards of an essay-writing age, there were probably too many general essays in our early volumes. In expressing its opinions, AMERICA has never laid claim to infallibility, nor does it do so now. However, there were moments when we spoke with too strident, too intransigent, too dogmatic a voice. There were other occasions when that voice sounded too cloistered, too timorous, too studied. But if at times mistakes were made in emphasis or attitude or expression, they were at least the mistakes of honesty. This same honesty compels us to say that the overwhelming part of our work has expressed exactly what we wanted to say as we wanted to say it.

AMERICA set out to be and still is an "opinion" magazine—a journal of Christian opinion. A journal of opinion is not a family magazine. It does not attempt to amuse, entertain, instruct or edify, though it may

happen to do all these things at one time or another in the performance of its specific function. An opinion-journal exists to express self-consistent opinions, proposals and criticism and to foster discussion of them by competent minds. (An AMERICA department, State of the Question, is intended to create a forum for discussions of this nature.)

There is no better definition of a journal of opinion than the one formulated several years ago by Father Hartnett:

It is a magazine which has a definite, coherent outlook in terms of which its editors and contributors analyze and reach judgments about current events and trends, especially in the social, economic, political, literary and (in some cases) religious fields. It addresses itself to a general readership, to those persons who, regardless of occupation or station in life, are interested in analyses terminating in judgments, based on a coherent outlook, about current events and trends in the fields mentioned.

A magazine of this nature, if it adheres to its principles, will not appeal to everyone; its circulation will remain relatively limited; it will never be a "popular" journal. In fact, if it is conscientiously performing its function by expressing ideas and opinions, it is likely at times to be exceedingly unpopular, at least in certain quarters.

Among the 310 publications that currently are members of the Catholic Press Association of the United States, strictly speaking only AMERICA and *Commonweal* can be described as weekly journals of opinion,

though *Ave Maria* is now moving into this category. Outside the field of the Catholic press, the *New Republic*, *Christian Century*, *New Leader*, the *Nation*, the *Reporter*, and most recently the *National Review*—each with its own political or ideological point of view—likewise fit the definition. Of course, opinion journalism is not necessarily restricted to the field of the weeklies and biweeklies. The monthly *Atlantic* and *Harper's* in the secular field might be called opinion journals. Among Catholic publications there are the *Catholic World*, published since 1865 by the Paulist Fathers, the *Voice of St. Jude* and the monthly of the Passionist Fathers, the *Sign*—all of which have made significant contributions to opinion journalism.

But has not the day of the opinion journal passed? Looking back thirty, forty or fifty years, it is possible to understand the role once played by these journals. A generation or so ago, the sociology of communication was vastly simpler. So were the dynamics of opinion-making. But there have been so many changes in the intervening years. In those earlier times public opinion was a much more limited thing than it is today. Opinion-makers then aimed their shafts at an elite, for it used to be sufficient to reach the leaders of society.

Today, however, the opinion-maker must reach everyone, for everyone weighs the same as everyone else in the egalitarian scales of the Gallup poll. Digest magazines

bring capsulated opinion to everyone's bedside. Radios beam Fulton Lewis Jr. to our dinner tables. Three big national television networks project the images of opinion-molders like Edward R. Murrow into our living rooms.

But there were no Arthur Godfreys, Edward Murrows, TV networks or big book clubs when AMERICA was founded in 1909. People then would have stared in wild surmise at the phrase "communications media." There was advertising, of course, but no Madison Avenue. The opinion-molding of the movie industry had not yet begun. In 1909, Henry Luce, an eleven-year-old boy at Hotchkiss School, had not so much as dreamed of his *Time-Life-Fortune* empire. There were lobbies in the Washington of 1909, but not the smoothly toolled, opinion-making lobbies of today. The Rockefeller brothers, either mere infants or still to be born, were not issuing—as they did in 1958—important opinion-making statements on education and the national security. Universities were for the most part just liberal arts colleges, not a great formative block of influence in the democratic process. The Federal Government of those days might well have wanted to influence public opinion, but it hadn't one-tenth of its present panoply of agencies and instrumentalities for doing so.

In this mid-century quest to establish once again the identity and definition of AMERICA, we do not discount these contemporary realities. It is quite true that today

opinion-making has become the objective of all the above as well as of a score of organizations like the Fund for the Republic, but this development does not impair the usefulness of or diminish the necessity for the journal of opinion. There is no conflict between the opinion journal and, for example, the Fund for the Republic. The Fund operates on a high level in the field of mass adult education, and it approaches this legitimate and necessary work in a creative manner. But the area of the Fund's influence is distinct from that of the opinion magazine, and its occasional telecasts, releases and brochures, though powerful in the world of opinion, lack the constantly repeated impact of the weekly journal read at leisure by the thoughtful few.

In fact, the small-circulation journal of opinion has a more vital role to play than ever before. The relatively simple days of 1909 are gone. There are so many new problems, so many emerging issues, all of them intertwined one with the other in the most complicated ways. There is a plethora of opinion about each phase of every single problem. All these new questions, arising from the rapidly changing configuration of our times and our society, demand analysis and discussion.

Vast and knotty international problems are cropping up from week to week and year to year. Again, U. S. society confronts in 1959 a problem which it was only commencing to recognize in 1909, that of religious pluralism. Today, all

sorts of questions relating to inter-group tensions and to methods of trustworthy and fruitful communication between and among the diverse segments of our society have given public discussion of opinion a fresh framework of reference. Think, moreover, of the speed with which science and technology have developed in the last half-century. They raise hundreds of questions of the greatest urgency.

If they were here today, what would Fr. John Wynne and his first board of editors think of the long roster of topics—all of them pressing, perplexing and complex—that supply the grist for today's opinion journalism? They make quite a litany: space control and intercontinental ballistic missiles; hydrogen bomb tests and manned satellites to the moon; automation and the problem of the new leisure; a tangle of questions relating to urban life, suburbia, working mothers, slum clearance, city planning and juvenile delinquency; the mental-health menace, psychiatry, applied depth psychology and the new-fangled arts of persuasion. There is the new problem of how to control our vast abundance of foodstuffs; and all the related questions of an affluent society. There are new questions of public health and plans for voluntary health insurance. What about the "censorship" problem? What is beating the "beat" generation? Is the very meaning of "nature" changing? How are we to think of the bulging population of the world? With what alternatives can we con-

front the rising wave of neo-Malthusianism?

Father Wynne and his first AMERICA staff would have a difficult time picking and choosing today among these and a thousand other questions. Africa is in danger of slipping into the Red camp. Southeast Asia shudders under the shadow of the Red Chinese commune plan. How long can we count on the solid support of Latin America in the battle of the free world against tyranny? What are all these new freedoms—to read, to travel, to criticize, to know? To what extent is John Dewey's instrumentalism responsible for the alleged failure of education in the United States? Was the legal positivism of Justice Oliver Wendell Holmes a cause or a mere symptom of the declining health of American law? Father Wynne and his companions could take at least some measure of comfort from these last two questions. They would recognize the name of the younger Holmes. And in 1899—ten years before AMERICA—John Dewey had published *The School and Society*. But I suspect the most of these questions—along with conceptions like mass culture, baby sitting and supermarkets—would be as unintelligible to Father Wynne as the titles of a double-feature recently playing at our neighborhood theater: "The Blob" and "I Married a Monster from Outer Space."

THIS is all very well, say the devil's advocates at this point. We concede that you Jesuits of

1959 deal with a vastly greater proliferation of topics than did your predecessors. But is anybody reading you?

AMERICA goes directly to approximately 50,000 persons or libraries each week, and its circulation continues to grow. Moreover, we have good reason to believe that our readers are a most communicative lot, and so the magazine regularly gets passed along to a much larger group. Last year, when a friend gave us a check and asked that AMERICA be placed in 40 university or college libraries, we were hard put to find that many that didn't already have it. Early this year the chaplain at Leavenworth Penitentiary wrote: "The men here pounce on AMERICA as supplemental reading for their college courses. It is in constant circulation and demand." AMERICA is frequently consulted in the Congressional Library. The British Museum requested and got a complimentary subscription. AMERICA is clipped for dossiers used at State Department briefings. Moscow's *Literaturnaya Gazeta* is one of our subscribers. *Time* (May 28, 1956) backed into a compliment by saying that AMERICA "comes up to any secular standards." It is a special source of encouragement to us that so many editors, Catholic and non-Catholic, read AMERICA regularly. Many of them have been kind enough to tell us that, even in realms where they decide to differ from us on points of policy, they look to our Review for balanced Catholic opinion.

*Newsweek* and *Time* have cited AMERICA, we believe, more frequently of late than any other periodical of its type. AMERICA's editorials are frequently guest editorials not only in the Catholic press but also in the U. S. secular press and in the overseas edition of the New York *Herald-Tribune*. Our articles are sometimes "lifted" by foreign journals—often without a credit line. AMERICA is one of two Catholic periodicals on the tables of the reading rooms of the Harvard and Yale Clubs of New York City. The librarian at the National Press Club in Washington, we hear, recently posted a notice calling back missing copies of AMERICA needed for binding. Of course, AMERICA is indexed in *Readers' Guide to Periodical Literature* and in the *Catholic Periodical Index*.

Let us further clarify AMERICA's identity. It is a Catholic journal. At the top of our masthead, under the word AMERICA, we print "National Catholic Weekly Review." Again in the masthead, just above the names of the full-time and corresponding editors, we publish this legend each week: "Edited and published by the following Jesuit Fathers of the United States and Canada." This serves further to identify AMERICA as a Catholic review published by Jesuit priests of North America. The reader who gives this legend a moment's consideration will immediately understand that the good ship AMERICA is not sailing under the flag of the Society of Jesus as such. Our Review is not the official publica-

tion, or an official publication, of the Jesuit order. AMERICA is no more and no less than it claims to be in this published self-identification. That is, it is a Catholic weekly review, the supervision of whose editorial content has been turned over to an Editor and a limited number of associate editors appointed to this work of weekly journalism by the provincial superiors of the eleven provinces of the United States and Canada. (The French-Canadian Jesuits publish their own review, *Relations*.)

Allow me to repeat that AMERICA does not exist to publicize "the Jesuit line"—there is no such thing—on the temporal issues of our day. Individual Jesuits are free to, and often do, disagree with us; their letters, disputing some point of editorial policy, frequently appear in our Correspondence. Likewise, as is perfectly obvious, AMERICA does not pretend to be an "official" voice of the Church in any sense whatever. Despite the constant plaint of certain bigots that Catholic opinion is a frozen iceberg of conformity, any moderately informed person knows that apart from the defined dogmas of the Church and the principles of the natural moral law, Catholic opinion, especially on temporal issues, is variegated to the degree that one might almost say that its disarray is the most notable thing about it. All this is elementary, but it needs to be stated from time to time, and the occasion of our fiftieth birthday affords us an excellent opportunity to repeat it.

**W**HAT principles and policies actually define and characterize AMERICA? Obviously AMERICA strives to be contemporary, to write and rewrite up to its deadline about strictly current events and contemporary trends. Its editors labor to stay "on top of the news"—ahead of it, if possible. But these are not distinctive traits. Any news magazine accomplishes this weekly feat and gives more extensive coverage than AMERICA.

AMERICA is specified by its concern for moral questions. This concern lies at the heart of what we may call the corporate personality of a journal like ours. Our preoccupation is with the moral hits or misses, the spiritual triumphs or failures of man in all the varied enterprises of the modern world. Almost every human event—from the closing of Little Rock Central High School to a sputnik racing into orbit—has certain definite moral and religious overtones. Our ears strain to catch these notes, from whatever source they come.

No one should look in AMERICA's pages for comment by neutral observers. We are not neutrals. We are deeply committed. Obviously, as Jesuit priest-journalists, we are committed to our holy faith. Secondly, we are committed to the moral law of God, as this law is promulgated through the universal forum of human conscience. We are committed, on a wide and varied field of subjects, to the principles enunciated by the Popes, the Vicars of Christ,

and in the annual statements of the American hierarchy.

We conceive it to be a large part of our task to point out how, in concrete and specific cases, the universal teaching of the sovereign pontiffs and of the bishops on social, economic, scientific and cultural topics can be applied and implemented. It is not enough for us to compose disquisitions on the naked principles of justice or on rights and obligations in the abstract. Our effort is to find out how, and according to what prudential judgments, these universal norms may be translated into laws, institutions and attitudes.

There are universally valid principles on racial justice. But how do fair-minded people go about changing attitudes regarding the desegregation of Virginia's high schools? What can American Catholics do toward helping Negroes into the ranks of white-collar employment? Anyone with a mere nodding acquaintance with the social encyclicals of recent Popes acknowledges the right of workingmen to form unions of their own choosing. But what of right-to-work laws? What remedies are there for the recent hardening of attitudes between labor and management? Is it true that congressional investigations of labor racketeering have gone so far that they are now harming the cause of labor itself? We address ourselves to problems such as these. No one will quarrel with the principle that college students should read deeply

and widely under proper guidance. AMERICA does not devote space to this obvious major premise. We are in business to discuss whether a book like James Joyce's *Ulysses* is proper fare for a student in a Catholic college seminar, and under what conditions.

In these and a hundred other editorial concerns, AMERICA's attitude is and should be characterized by the widest and most universal of interests. Nothing, absolutely nothing, that concerns the good of the human person on any level of life should ever be outside our purview. The inspiring meditation on the Incarnation of Jesus Christ, found in the second week of the *Spiritual Exercises* of St. Ignatius, founder of the Society of Jesus, sets our editorial policy in this important respect. I wish there were space to quote pertinent passages from this meditation, but those interested may consult it for themselves. Let it be noted that it is in a meditation on the *Incarnation* that St. Ignatius gives us this amazing picture of universal human diversity, struggle and suffering.

It is no exaggeration to say, therefore, that every single line of type in AMERICA bears, or should bear, in some manner at least, on the meaning and consequences for daily life of the Incarnation of the Son of God. Catholicism draws its philosophy of life from the central reality of the Incarnation, from the fact that the Word became flesh and dwelt among us. The never-ending work of the Church is to elaborate,

on every level of life and for every clime and time, the conclusions to be drawn from this shattering event. In that phase of the Church's deathless mission AMERICA has, we feel, a small but not insignificant part to play in the world of contemporary American life.

AMERICA is independent. As is obvious, of course, we acknowledge complete and unqualified dependence on the dogmas of our revealed religion and on the dictates of the moral law. But in the entire field of human affairs, wherever there is an area for prudential judgment, we gratefully recognize the immense freedom that we enjoy as editors. Our cordial relations with subscribers, advertisers, benefactors and that esteemed and valued group known as the AMERICA Associates are such as in no way to infringe on our editorial freedom. We ourselves act as censors of what we publish. There is absolutely no shadowy specter of "publishers" hanging over our shoulders, reading our galleys or inserting changes in our page proofs. Our considerable independence is made possible, of course, by the trust that our ecclesiastical superiors have been good enough to repose in our prudence. Without this leeway it would be almost impossible to publish AMERICA.

We are not beholden to any political party or any special interest. We take stands on public issues, but we do not endorse political candidates nor involve ourselves in partisan politics. We have never done so, and we have no intention

of changing this policy. I think it is fair and true to say that not for one moment have we ever consciously deviated from the principle laid down in 1909 by John Wynne: "AMERICA will aim at becoming a representative exponent of Catholic thought and activity without bias or plea for special persons or parties" (AM. 4/17/09). Perhaps, on second thought, we have harbored one bias—a bias for the poor. But that would have been all right with Father Wynne, since the poor are not "special persons" and they usually have no "special parties" to speak for them.

One final pillar of policy. AMERICA shuns an editorial attitude that is nagging, negative or contentious. We fail in this at times, to be sure, but our overarching concern is to write positively and constructively. We are fully aware of the terrible evils of the world. The twist in man's nature, product of original sin, is a cosmic tragedy to which we do not shut our eyes. We tend to look editorially, however, for what is promising and hopeful. We make no secret of the value we set on Christian optimism and on the habit of hope.

We are encouraged to pursue this policy by a statement that appears at the very beginning of the *Spiritual Exercises* of St. Ignatius Loyola, in a brief note that is called the Pre-supposition to the Exercises. In it St. Ignatius says: "Let it be presupposed that every good Christian is to be more ready to save [put a good construction on] his neighbor's

proposition than to condemn it. If he cannot save it, let him inquire how his neighbor means it; and if he means it badly, let him correct him with charity." If in the future AMERICA should ever habitually set its course athwart the spirit of this Ignatian principle, it will in my opinion have ceased to justify its existence.

THE ideal of the Jesuit is not pure contemplation. His vocation is rather that of the contemplative in action. This double polarity of Jesuit life, certainly of the life of a Jesuit journalist, is symbolized for AMERICA's editors by the location of the house they live in. Campion House on West 108th Street in New York lies halfway between Upper Broadway and Riverside Drive. When we leave our residence to take a walk, we must choose between two courses. One is a contemplative stroll along the tree-lined, Old-World paths of Riverside Drive, with the Hudson River flowing quietly by at our side. The other is a brisk walk up or down the teeming and shabby sidewalks of mid-Manhattan's Broadway—a multilingual, interracial neighborhood to which all the nations of the earth seem to have sent delegates.

Like contemplation and action, these two city streets go unswervingly along, meeting only in the mind of the one who must wed them in a synthesis of the two things they represent. Perhaps at times in our fifty years we have walked too frequently on one rather than the other.

But for the most part I believe we have mixed in just proportions the hustling immediacy of Broadway with the reflective quiet of the Drive. In the year 2009, when AMERICA celebrates its centenary,

we can only guess where its editors will be residing. But wherever they are, you can take it for granted that two such paths as I have described will still meet at a crossroads in their editorial sanctum.



## The Church and Tolerance

The Church can never be indifferent toward religious error nor countenance any deviation in the deposit of faith. There is only one Lord, one faith, one baptism. Toleration in doctrine, therefore, is inadmissible for Catholics. Unfortunately, however, some of our fellow citizens jump to a wrong conclusion. Since we hold such an inflexible position in doctrine they think that we would be equally intransigent in respect to civic and political tolerance and would, if circumstances permitted, impose our religious belief on others.

This is both illogical and false. We repudiate any such conclusion and we reject absolutely the notion that physical force or legal compulsion can ever be rightly used to establish religious conformity. The sacred canons of the Church uphold "freedom of conscience," if rightly understood, and denounce coercion as a means of religious conversion.—*Most Rev. Karl J. Alter, Archbishop of Cincinnati, at the 29th annual convention of the National Council of Catholic Women, September 21, 1958.*

*This is the true apostolate of the press—to dare to be involved, to dare to direct, to dare to be heard, to dare even to be wrong and, at that point, to dare to acknowledge it.*

## “To Dare to Be Involved”\*

RICHARD CARDINAL CUSHING  
*Archbishop of Boston*

THERE are many here today who recall, at least dimly, the April day of 1909 on which the first issue of the National Catholic Weekly Review, AMERICA, calmly but confidently entered the arena of ideas in the armor of the written word. In the extended view of history, the five decades of its history is not a long time. But it is not mere longevity that we salute today. Far more important, we commemorate what has been accomplished in the passing years, whether they are many or few. Surely the golden

record of AMERICA, that stretches between the year 1909 and this year of grace, is genuinely inspiring and universally acclaimed.

Sometimes it seems difficult to recall that the early days of this century were immensely challenging ones in the life of the Catholic Church in America. Since the middle of the nineteenth century, immigrants from nearly every land poured into the ports of this country and increased by almost thirty-five million people the population of the United States. The majority of those

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\*A sermon preached during a Solemn High Mass of Thanksgiving in the presence of two Cardinals in honor of the Fiftieth Anniversary of the National Catholic Weekly Review, AMERICA, St. Patrick's Cathedral, New York, N.Y.

who came were baptized in the Catholic Faith. We pay them a magnificent tribute when we proclaim that comparatively few lost their religious moorings despite the most formidable obstacles and the most attractive temptations. By the turn of our century, the industry and ingenuity of the Church in America had devised means of every kind for keeping the newly arrived peoples close to their religion. The organization of Church life was also expanding to meet the demands of the ever-increasing number of faithful.

It was not, however, enough to supply churches and chapels, to encourage societies and service agencies of all varieties. Nothing was clearer to thoughtful observers than the plain fact that the immigrant once landed in his new country was not content merely to take his place on the lowest rung of the ladder and await the future. Like his fellow Americans, he was a person of ambition and the fluid nature of American society beckoned him on to economic and social success. With this change of status came, of course, a wider educational pattern for the new generation, a larger vision of life and its meaning, as doors and windows opened before a world formerly unknown.

**I**N THE beginning, the urgent duty of the Church was to supply places of worship and facilities for the reception of the Sacraments. Now it became her responsibility to meet the newer problems of her

people with a strong emphasis on the artistic and intellectual heritage of the Catholic Church in Western culture. Our colleges and universities were already long established in some areas, and our school system, while not too impressive, was promising. But there were many who, separated from these influences, required and sought guidance which could only come with continual and up-to-date commentary on contemporary questions. Some portions of our Catholic press were already filling this need on the local and diocesan level, and there were journals of great merit, like *The Catholic World*, providing literary and critical material of a high order.

Despite all this, there was lacking a weekly publication which would supply, from a religious view, a probing analysis of the passing historical scene and suggest positive lines of action for making a better society. A review was needed which would stimulate the minds of thoughtful Catholics, explain the implications of the Faith to their neighbors, and respond with intelligence and dignity to the vocal critics of the Church so prominent on the American scene. In February of 1909 Father John Wynne of the Society of Jesus gathered about him several of his confreres and set in motion the plans for such a Catholic weekly. Ten weeks later AMERICA was born. The first issue described its mission thus:

The review and conscientious criticism of the life and the literature of the day, discussion of actual questions

and study of vital problems from the Christian standpoint, record of religious progress, defense of sound doctrine, authoritative statement of the position of the Church in the thought and activity of modern life, removal of traditional prejudice, refutation of erroneous news, correction of false statements about beliefs and practices which millions hold dearer than life.

The editors of *AMERICA* have fulfilled their promise. When the late Pope Pius XII was serving as Vatican Secretary of State, he sent a congratulatory message to *AMERICA* from His Holiness, Pope Pius XI, on the occasion of its twenty-fifth anniversary. "There is no field of Catholic Action," he wrote, "in which *AMERICA* has not rendered distinguished service."

In the quarter of a century that has since elapsed, the editors with the same high standards of achievement have continued to promote the demands of truth and to exercise the same notable influence upon public opinion.

It would be futile to attempt to catalogue the names of the Jesuits who have been associated with *AMERICA* during these fifty years, but alongside the mountainous minds of men like John LaFarge and Wilfrid Parsons there is a litany of greatness to which we all are indebted—Tierney, Husslein, LeBuffe, Blakely, Talbot, Hartnett, and with its present editors, Davis, Gardiner, Masse, Graham and so many others. More than one hundred priests of the Society of Jesus have given time and talents to the work of this paper.

Its two and a half thousand issues have met squarely and seriously the challenge of providing alert and thoughtful reflections on the passing scene of these very bewildering years.

Like St. Basil and the Gregories of Cappadocia, its distinguished writers have held high the theological light in every situation where justice and law have been threatened. Like Ambrose and Augustine and Isidore of Seville, they have pointed the way back to a Christian society which was lost with the rise of materialism. They have preached the nearness of the Kingdom of Heaven. They have proclaimed the truth from every bookseller's stall, from every library, from every parish pamphlet rack in the land. They have served a difficult apostolate with extraordinary success.

**W**HILE it is appropriate on the Golden Anniversary of *AMERICA* to look back with pride and praise over a span of five decades, it is even more significant to throw our thoughts into the future. Our forefathers, whom we so rightly honor, were great in their times not because they reviewed in nostalgia and pride the works of other generations but because they penetrated the meaning of the day in which they lived and for their own times gave leadership to men and direction to history.

The Jesuit weekly, *AMERICA*, for fifty years has set the pace for thoughtful commentary on the passing moment. This it must continue

to do for the decades ahead. The most daring among us would not wish to predict what will be the world in that year when AMERICA will celebrate its hundredth jubilee. Where will technology lead us, and atomic science? Will we be a world of nations united, or a cluster of armed camps? Will our national economies be free, stabilized or planned? Will we have crossed new horizons of health and new boundaries in the pursuit of happiness? Will we worship God in liberty or suffer for Him in chains? In the fast-changing world of the middle twentieth century only fools will make predictions, but only the fearful will be content to wait and see.

I have said that AMERICA is a pace-setter. It does not merely watch the passing scene and comment as it passes; it gets involved in history and, as it moves men's minds to intelligent thought, so it directs their actions to effective and salutary purposes. This is the true apostolate of the press—to dare to be involved, to dare to direct, to dare to be heard, to dare even to be wrong and, at that point, to dare to acknowledge it. This is intellectual maturity and spiritual confidence—to move by God's grace into the current of events and to assist the ways of Divine Providence by the intelligent use of God-given talents and human freedom.

Our generation has produced power beyond the dreams and imagination of our forefathers. We have created instruments strong enough to destroy civilization and every growing thing

upon this planet; we have been able to penetrate the secrets of outer space; we have been assured that in the immediate future, men will be circling and landing upon the moon. All of this is a kind of heady progress capable of producing a dizzy egoism in the human species. In the very decade that AMERICA was born, men began their experiments in aviation which now so successfully seem to dwarf the universe. We should remember that all of this power must be measured as puny beside the potent possibilities of a single idea. One of the prophets of our day, in this case so eminently correct, pointed out that the significant battles of our times would be fought in the "empires of the mind." The truth is that it has always been in this arena that momentous and meaningful struggles have occurred.

THE Church in our land, as elsewhere, takes no place in the power politics and competitive technology of the restless world. But this does not mean that she stands outside of the stream of history; quite the contrary. In ways that count most, she guides the years towards their proper destiny. The Christian idea itself, as expressed in the Church, has molded and made the civilization of the West, and the total effect of her revelation and her teaching has been the gradual liberation of the spirit of man. But Christian facts must meet current problems in their existential form, just as grace itself enters the world in human souls. Man must be in-

volved, and the world must be involved, before either can be saved. In our times, it is sad to record, Christianity fails principally where there is no mind ready to put into contemporary formula its ageless wisdom and no voice clear enough to announce persuasively its program.

This is why AMERICA, through the written word, deserves our pride and praise this morning. For fifty years, now with one accent, now with another, this Review has surveyed the national and international scene and, against the eternal measure of God's revelation, has taken the dimensions of the passing day. No one, least of all those associated with its production, would want to suggest that there has not been a margin of error and miscalculation; this is the human side of the formula which must acknowledge its limitations.

But what a harvest of success has marked these endeavors in every field of American thought and action! In politics and in literature, in social philosophy and social action, in labor and business, in international affairs and in the arts, in education and law, in liturgy and apologetics, in missionary work at home and abroad, in every aspect of man's thinking and in every area of man's action, the steady voice of AMERICA has been heard and its wise counsel offered. It has been strong without ever being strident; it has been constant without ever being tedious; it has been committed without being arrogant. When it has been stern,

it has also been kind; when in controversy, it has been irenic; when challenged, stalwart; when doubtful, honest; when wronged, forgiving. To a troubled, confused and unbelieving world it has consistently shown the face of Christ in the spirit of Christ.

There are reasons to believe that the decades before us will, in their own way, be even more difficult than those already passed; at least, we know that they will be different. Some people may suggest that we raise our eyes toward wider horizons. Some will say that we should flex our muscles to new strength; I would prefer that we bend our knees to deeper prayers. Some may feel that we should draw closer one to another; I would prefer to see us move more freely among the spiritually desolate and the vast numbers of the unchurched.

The old ways must give way to new ones, but the old spirit, the true spirit of God, must give way to nothing. If it is true to say that each generation stands upon the shoulders of the preceding, it is equally true to say that the authentic Christian spirit of the past breathes life into the present, and in the examples of our fathers we can give example to our sons. In this way past and present are inextricably one and the fifty years commemorated today are a prelude, but a prelude of promise, for the National Catholic Weekly Review, AMERICA, which so proudly serves the cause of God and man in the United States of America.

*A Catholic can be a liberal or a conservative if these terms are given a rational and objective meaning. The intelligent Catholic will sometimes be a liberal, sometimes a conservative, but always free of the "party line" that enslaves the ultras of both groups.*

## Can a Catholic Be a Liberal?\*

RALPH GORMAN, C.P.  
*Editor, the Sign*

THE ANSWER to that question depends on what is meant by a liberal. The words "liberal" and "conservative" have lost almost all objective meaning. A reasonable, middle-of-the-road definition and description might clear the air a little.

Literally, the word "liberal" means free, befitting a free man, such as the liberal arts or liberal occupations or a liberal education.

Toward the end of the eighteenth century, the term "Liberalism" was

used to designate movements which were profoundly in conflict with the teachings of the Catholic Church. Those who professed this type of Liberalism declared themselves free of Divine and ecclesiastical authority. In reality, they deified man. They claimed absolute freedom of thought, religion, speech, and conscience. The fundamental principle of this Liberalism has been summed up as follows: "It is contrary to the natural, innate, and inalienable right and dignity of man to subject him-

\*An editorial reprinted from the *Sign*, Monastery Place, Union City, N.J., April, 1959.

self to an authority, the root, rule, measure, and sanction of which are not in himself."

This type of Liberalism developed in various forms, such as Naturalism, Rationalism, and Modernism and has been condemned by the Church on many occasions, especially by the Vatican Council (1870) and by Pius IX and Pius X. Occasionally, these condemnations of Liberalism are quoted by a few Catholic columnists and papers as if they were directed to liberalism as it is ordinarily understood today. At best this is ignorant, at worst dishonest.

For a rational definition of what liberalism is today, let us turn to one of the most brilliant defenders of conservatism. In his book *Conservatism in America*, Clinton Rossiter says:

Liberalism . . . is the attitude of those who are reasonably satisfied with their way of life yet believe that they can improve upon it substantially without betraying its ideals or wrecking its institutions. The liberal tries to adopt a balanced view of the social process, but when he faces a showdown over some thoughtful plan to improve the lot of men, he will choose change over stability, experiment over continuity, the future over the past. In short, he is optimistic rather than pessimistic about the possibilities of reform.

The difference between the true liberal and the true conservative is often one of degree rather than of kind. In actual practice they often interchange roles. In general, the liberal is more favorable to individual rights in cases involving Com-

munist accusations; foreign aid; international co-operation; union labor; social legislation, especially in the fields of minimum wages, child labor, interracial justice, old-age assistance; and government aid in slum clearance and new housing.

The liberal grants a positive role to government in promoting the economic welfare of the nation and favors lower barriers to international trade. He is optimistic of the good that can be accomplished by the United Nations and its agencies, including Unesco and Unicef. He is opposed to socialism but recognizes the fact that in many cases the word "socialist," like the word "liberal," is no more than an epithet in the vocabulary of the reactionaries. He is more strongly opposed to laissez-faire capitalism (condemned by the Church) than are the conservatives, although belief in it was a hallmark of the liberals of the eighteenth and nineteenth centuries. In politics he is rather independent but more apt to be a Democrat than a Republican.

We are not defending liberals nor condemning conservatives. We are trying to work a rational and moderate definition of a true liberal. It won't satisfy some who arrogate to themselves the title of liberal but who are really radicals, leftists, pinks, and even Communists. It won't please the ultraconservatives who boastfully wrap themselves in the mantle of conservatism but who are really reactionaries, sometimes charter members of the lunatic fringe. And we really have them with us! Both groups defile the once-honor-

able names of liberal and conservative.

A Catholic can be a liberal or a conservative if these terms are given a rational and objective meaning.

In fact, the intelligent Catholic will sometimes be a liberal and sometimes a conservative, free of the "party line" that enslaves the ultras of both groups.



## The Price of Freedom

. . . I believe—as I have said before—that we have confused the free with the free and easy. If freedom had been the happy, simple, relaxed state of ordinary humanity, man would have everywhere been free—whereas through most of time and space he has been in chains. Do not let us make any mistake about this. The natural government of man is servitude. Tyranny is the normal pattern of government. It is only by intense thought, by great effort, by burning idealism and unlimited sacrifice that freedom has prevailed as a system of government. And the efforts which were first necessary to create it are fully as necessary to sustain it in our own day.

He who offers this thing we call freedom as the soft option is a deceiver or himself deceived. He who sells it cheap or offers it as the by-product of this or that economic system is knave or fool. For freedom demands infinitely more care and devotion than any other political system. It puts consent and personal initiative in the place of command and obedience. By relying upon the devotion and initiative of ordinary citizens, it gives up the harsh but effective disciplines that underpin all the tyrannies which over the millennia have stunted the full stature of men.

But of what use is escape from external restraint if, given the opportunity, men simply stunt themselves? If freedom means ease alone, if it means shirking the hard disciplines of learning, if it means evading the rigors and rewards of creative activity, if it means more expenditure on advertising than education, if it means bachelor cooking and life-adjustment courses in the schools, and the steady cult of the trivial and the mediocre, if it means—worst of all—indifference or even contempt for all but athletic excellence, we may keep for a time the forms of free society, but its spirit will be dead . . . —*Adlai Stevenson in the first annual A. Powell Davies Memorial Lecture, Washington, D.C., January 18, 1959.*

What we have to reconstruct is not the economy but now, at last, the social order itself. In this task Catholics must not be content to follow. They must assume leadership in the creation of a civilization of quality rather than quantity.

## Social Action in the Affluent Society\*

VICTOR C. FERKISS  
*Political Science Department  
St. Mary's College*

IF EVIDENCE be needed that American Catholicism is in tune with its environment it is readily available in the current mental state of most of those persons and groups concerned with Catholic "social action." Just as socio-economic reform seems a dead issue in contemporary America generally, so also it currently appears to excite little interest among Catholics. Many persons within and without the Church continue to mouth the traditional war cries, but the old fire, if not conviction itself, is gone.

Since World War II we have been living in an era in which American capitalism, even if not in theory the best of all possible worlds, seems in practice highly preferable to any but the most remote alternatives. A phrase such as "the condition of the working classes" has almost as much of a Victorian ring to it as "temperance" or "the emancipation of women." Our concern is no longer with reconstructing the social order but with preserving it against dangers arising not from within that order itself but from foreign enemies.

\*Reprinted from *Social Order*, 3908 Westminster Place, St. Louis 8, Mo., September 1958.

### Concern of Catholics?

Whether Americans generally have any business being satisfied with contemporary American society is not our problem here. Our concern is whether a person interested in Catholic social action should be satisfied with the state of modern American society, which is quite something else again, and this despite the fact that historically the interests of Catholic social reformers and those outside the Church have often coincided. Although during most of the 19th century American Catholics generally held aloof from popular reform movements, beginning with the Knights of Labor controversy in 1887 leading Catholic social thinkers have frequently made common cause with social reform movements of secular<sup>1</sup> origin. During the 1920s, 1930s and even the 1940s both Catholic and secular social reformers were primarily concerned with the rights of labor and the amelioration of the condition of the ill-starred "one-third of a nation."<sup>2</sup> Even today concern about the position of the Negro in American society serves to perpetuate old alliances. But if Catholics have been interested in many of the same problems as reformers outside the Church there has always been, in theory at least (if often attenuated in prac-

tice) a difference in emphasis and, to some extent, in motivation between Catholics and their secular allies. The Church is the expounder of natural law and the protector of the rights of men as men. The Church's mission is essentially a supernatural one and this gives a distinctive character to her concern with human society.

The Catholic social movement of modern times has been motivated not solely by a revulsion against social and economic injustice *per se* nor by a desire to blunt the strength of the Socialist challenge but also by the realization that a man's ability to attain his supernatural destiny is affected by the earthly conditions under which he lives—a motivation unknown to purely secular reformers.

As Catholics our concern with social questions is based in part at least on the belief that a minimum amount of leisure and of material goods is necessary if men are to have an opportunity for normal family or religious life. Gradually we are even coming to realize that a minimum standard of living is ordinarily a prerequisite for the development of an integrated, truly human being, capable of the free acts necessary to a meaningful spiritual life. Behind all the Catholic social actionists' agitation for adequate

<sup>1</sup> The term secular is used throughout as synonymous with the term non-Catholic despite the recognition of the author that many social reform movements in the United States have been motivated directly or indirectly by religious factors.

<sup>2</sup> For a summary of authoritative Catholic views on social reform see Wilfrid Parsons, S.J., "Social Thought of the American Hierarchy," *Social Order* (June, 1952) p. 259.

wages and hours of work, collective bargaining, family allowances, social security, behind all the hard work of labor schools and all the loose talk about "corporativism" and industry councils, has been the implicit belief that a world in which the so-called "working class" had a higher quantitative material standard of living would not only be a wealthier and more abstractly just world but would result in a substantial improvement in the quality of individual and social existence. Secular social reformers quite frequently held parallel hopes.

### The Poor Are Richer, but . . .

Well, we've seen the future and it doesn't seem to work, at least not as we all hoped it would.

The poor are richer but neither they nor the rich seem to be any better off culturally or intellectually, nor any better morally or spiritually. The alleged religious "revival" of the postwar years has a cheap and hollow ring to it. The secular reformers' confidence that the "workers," freed from back-breaking toil, would turn to cultivation of their higher faculties seems to have met its nemesis in the triumph of "mass culture." The secular liberals may denounce the "hidden persuaders" of

Madison Avenue or the fact that we have become "organization men"; the religiously motivated may decry a vaguely defined "materialism"; but both seem inclined to throw up their hands when it comes to non-hortatory remedies for our present discontents.

The meliorist approach to building the good society seems to have failed, but if economic reform is not the means to a better life, what is?

One possible reaction to the present state of affairs is to insist that the primarily economic attack on our social problems has not actually been proven a failure because it has not really had a chance to succeed or to achieve its objectives. For most of the world this argument has some plausibility. In most of the world poverty is still the number one problem, a poverty in some part at least the result of economic injustice. But as far as America is concerned, this argument just won't do. Frugal comfort, indeed! By any standards but their own most Americans are rich, individually as well as collectively. As John Kenneth Galbraith points out in his brilliant new book, *The Affluent Society* (Houghton Mifflin, Boston, 1958), we in this country have already solved the economic problem of producing enough for

<sup>2</sup> The classic collection of articles on this subject is *Mass Culture*, edited by Bernard Rosenberg and David Manning White (The Free Press, Glencoe, Ill., 1957). The pessimistic obsession of social scientists with this alleged phenomenon is deplored by Edward Shils in "Daydreams and Nightmares," *The Sewanee Review*, 65 (1957), 587-608, and by Harold Rosenberg in "Pop Culture and Kitsch Criticism," *Dissent*, V (1958), 14-19.

<sup>3</sup> The subject of a sensationalized book of that name by Vance Packard (David McKay, Philadelphia, 1957).

<sup>4</sup> A species analyzed by William H. Whyte, Jr., in *The Organization Man* (Simon & Shuster, New York, 1956).

our material needs. Though gross inequalities persist<sup>6</sup> and some Americans seem to have the ability to dispose of more goods than anyone could ever possibly use, at least virtually everyone has enough. Where there is still want, moreover, the problem is not basically economic but social.

### Who Are the Poor?

Who, after all, are the American poor, the economically underprivileged? Not the wage earners *per se*, though for many their conditions of work are still highly unsatisfying,<sup>7</sup> but rather certain kinds of wage earners<sup>8</sup> and many persons who are not and cannot be wage earners in our modern economy. The poor are the Negroes, the migrant farm workers, the Spanish-speaking immigrants, the aged, the Indians, the Southern mountaineers, the physically and mentally handicapped—in short, the socially marginal and unaccepted.

Since our problems are not primarily economic but social in nature the reforms we need are accordingly not in the structure of our economy but in the structure of our social relationships. They involve not reorganizing the market system or the wage contract but changing our

patterns of community life and raising the level of our intellectual, aesthetic and spiritual aspirations. It is with these areas that Catholic social action must concern itself in the future if it is to be a meaningful constructive force in American life.

If America could solve its social problems our remaining quasi-economic problems would solve themselves overnight. Eliminate race prejudice and you have virtually eliminated the slum. Solve the problems of the place of the aged in society and half of our low-income households disappear. Eliminate ignorance and disease where possible and to that extent you destroy poverty. None of these aims will ever be completely realized in a world under the influence of original sin; in any society there will be individuals whose inborn incapacities will require special consideration; but the economic aspects of our present social problems are obviously result, not cause.

### GNP: Hospitals and Hot Rods

The more perceptive secular "liberals" are already awakening to the changed nature of our problems. Several years ago Arthur Schlesinger, Jr. called for the replacement of our outdated "liberalism of quanti-

<sup>6</sup> An interesting attack on the widely held belief that inequality of income distribution in America is decreasing is to be found in Gabriel Kolko, "America's Income Revolution," *Dissent*, IV (1957) 35-55; criticism of Kolko's position appears *ibid.*, 315-320.

<sup>7</sup> Especially is this true in mass production industries such as the automotive. See Daniel Bell, *Work and Its Discontents*, (Beacon Press, Boston, 1956); Frank Marquart, "The Auto Worker," *Dissent*, IV (1957), 219-233, and Harvey Swado's novel, *On the Line* (Little Brown, Boston, 1957).

<sup>8</sup> See Richard L. Heilbroner, "Who are the American Poor?" *Harpers*, 200 (January, 1950), pp. 27-33.

ty" by a new "liberalism of quality." John Galbraith suggests that to solve our problems it is not enough to increase our Gross National Product year after year since the GNP includes not only food, houses, schools, and hospitals but hot rods and switch-blade knives as well. We need to recognize that the issue today is not one of gross production or even of equitable distribution but of what we, as individuals and as a nation, ought to do with our capacity to produce and consume. Socio-economic reforms aimed at increasing our productivity or altering the terms of its distribution are today largely irrelevant save insofar as they affect the kind of non-economic social relationships which prevail in the community.

Economic reforms for their own sake have in the past been the dominant concern of most persons engaged in Catholic social action. This must be the case no longer. In the past the basic problem was one of creating a minimum material standard of living for all our people. Today it is one of providing the conditions requisite to the full development and expression of the human personality and to the effective participation of the individual in the life of his community.

### Must Assume Leadership

What we have to reconstruct is not the economy but now, at last, the social order itself. In this task

Catholics must not be content, as so often in the past, to be followers merely but must assume leadership. As Catholics we should be especially well prepared to spearhead the struggle to create in America a civilization of quality rather than quantity since we have always held that wealth was not—could not be—an end in itself.

What must be done to reconstruct the social order so as to make it a fitting earthly sojourning place for human beings? Space does not permit a detailed discussion of particular problems and the means for their solution but it is possible to set forth certain fundamental prerequisites to the needed reorientation of our efforts.

First of all, we as Catholics must broaden our sense of social morality to include the realization that social justice requires not only the provision of a living wage but the provision of an appropriate social and physical setting in which to live. What point is there in taking home a wage adequate to buy food, clothes and shelter if one must live in a dirty congested neighborhood, wasting long hours each day commuting to a distant job, denied effective participation in the making of community decisions, lacking intellectual or cultural stimulation, deprived of any access to nature and unable to walk the streets with safety after dark? Yet many if not most Americans despite their high wages, more

\* See his "The Future of Liberalism: 1. The Challenge of Abundance," *The Reporter*, February 3, 1956, pp. 8-11.

than adequate diets, abundant TV sets and new automobiles are in just such a situation. Our concept of what rightfully falls within the sphere of judgment of the informed Catholic social conscience must be expanded to include this kind of problem. Until Catholics feel as guilty about their part in polluting beaches and streams as they do about the failure to pay a living wage, until they come to look upon social disorganization in the local community as affording as great an obstacle to the development of the human personality as a depression, for so long will they be incapable of working toward the establishment of a decent, humane social order.

### Conscience and Our Community

If we broaden the scope of our social conscience to include all of our community life, we will need also to sharpen our ability to make sound prudential judgments in this sphere. At least as much energy as has been spent by Catholics in studying economics in order to discuss intelligently the operations of the just economy must in the future be devoted to studying sociology, local government, and community planning so that Catholics may become aware of the impact of all that we do or fail to do on the shape of the communities in which we live.

Not only do we as Catholics have an obligation to broaden and sharpen our own social consciences but we must also be prepared to join actively—both as individual Catholics and as Catholic groups—with

all those working to make our cities and regions better places in which to live. In the past Catholics have done valuable work in some areas of community social action, though for the most part they have conceived their tasks in isolation from any over-all concern with the community as such.

Needless to say, Catholics have been in the forefront of work to strengthen the family as the fundamental unit of society, though too often they have tended to regard family disorganization as a purely moral problem unrelated to the community environment. Catholics traditionally have taken responsibility for the education of youth through the provision of Catholic schools, though we have lagged behind in the field of adult education and in the development of community cultural facilities generally. Catholics have helped provide remedial aid for the physically and mentally ill through homes and hospitals, yet we have shown little interest in preventive medicine or the problems of mental health. The liturgical movement both consciously and otherwise has served as a focus for the renewal of community life at the parish level, yet Catholics as such have usually paid little attention to general problems of community organization and betterment.

In the future Catholics must consciously accept their responsibility for the building of communities fit for human beings to live in. Just as Catholics in the past have been active (though perhaps not to so

great an extent as we might have been) in the field of labor-management relations, so now we must become active in the field of community and regional planning in order to check the blights of ugliness, congestion and disorder that stalk so much of our land. We must take an active part in the conservation movement, since we have always regarded man as the steward not the master of created things and because of our emphasis on the desirability of continued population growth. Finally, American Catholics must also devote more attention than we have so far to the creation of a more

humane international order and to the improvement of the quality of life in the rest of the international community.

America has developed an economy which, despite dislocations and stumblings, has made available to us the means for achieving what measure of the good life can be expected here on earth. Now we have the task not of continuing the largely settled argument over the division of the means available in the affluent society but of ordering them toward the end for which they were given us, the creation of the good society.



### The Catholic and the Universe

Has not a Catholic—believing that the Second Person of the Blessed Trinity, Who is True God, took enough interest in this universe to become incarnate in it, to take a bit of its age-old, carefully developed matter as His own very body—more reason to look to the bettering of this universe than other men have? It seems that any person aware of what the universe really is, is somehow deficient as a Christian, as a Catholic, if he is not intensely concerned about the advance of knowledge and technique in his field—interested in such a way that he suffers interiorly when these things do not advance. This advance is not a matter about which we can be indifferent. We cannot be indifferent about spiritual good.—Walter J. Ong, S.J., at the mid-year conferral of degrees, St. Louis University, St. Louis, Mo., February 1, 1959.

*In the foreign missionary we behold the essential character of all progress before God—the quality of sacrifice manifested in the sublime offering of one's self unreservedly in the name of Christ.*

## Ambassadors of Christ\*

REV. MARTIN J. McDONOUGH

*For Christ, therefore, we are ambassadors (2 Cor. 5:20).*

TO ESTIMATE adequately the value of one immortal soul in the eyes of the Creator, is to begin to understand in a reasonable Christian manner the full meaning of this memorable afternoon. To pause in consideration of the genius of Christian Baptism, which conditions man's eternal vision of God, is to appreciate further the apostolic drive of the Missionary Church which envisions more than a billion souls who still await the blessings of Christ's Redemption. If then, one individual soul wears a price-tag of such inestimable value, what of the millions?

If our Blessed Lord fashioned Himself as the Good Shepherd who left the ninety-nine to seek out the one who had strayed from the fold, what then of the ninety-nine who today still wander outside the sheepfold of the Faith?

As honored spokesman on this glorious day in the annals of Jesuit history, I am privileged to voice the unanimous tribute of respect that springs from the hearts of our priests, Religious and laity as these eight chosen sons of the Society of Jesus turn their steps to the distant Orient, to the fabled land of Burma. Words fall short and description fails miserably in the adequate evaluation of this sublime dedication.

\* A sermon delivered at the ceremony honoring the departure of eight Jesuit missionaries for Burma, Gesu Church, Philadelphia, Pa., February 9, 1958.

To its perennial puzzlement, the Christian apostolate sees young men elevated each year to the sacred priesthood, formed in the Religious life and then sent out to spend themselves on the fringes of humanity only to confront a world which still remains materialistic, short-sighted and confused. Perhaps, even some of the elect find it difficult to understand. Only in the words of our Blessed Lord do we learn the all-embracing answer: "I tell you truthfully, everyone who has forsaken home or brothers or sisters, or mother, or children or lands for my sake and for the sake of the Gospel, will receive now in this world a hundred-fold, and in the world to come he will receive everlasting life."

Reaching out to souls is the unshakeable responsibility of the Church. Catholic in name, it must be Catholic in fact; and this ideal will be realized only when the fences of the Christian pasture will encircle all the borders of the earth and when all men will come to recognize the Good Shepherd as the Sacrificial Lamb of God.

#### Followers of Ignatius

Reaching out to souls has always been the holy business of the followers of Ignatius. The blessed spark that ignited the spirit of the Society of Jesus has swept like a flame of devastation and light across the earth, consuming evil and ignorance, glorifying truth and goodness. Through four centuries of apostolic labor, Jesuit missionaries have carried the torch for Christ to the cap-

itals of the world, to the remote and countless villages of the Orient. They have explored the unknown, they have probed the mysterious, and even gambled with the Pearl of Great Price, that the aim of their saintly and adventurous Ignatius might find fulfillment "*ad maiorem Dei gloriam.*"

The great litany of Jesuit Missionaries and Martyrs, which compels you now to carry on the missionary tradition of your venerable Society, illumines the pages of your unique history. But more than that, this saga gives solidarity to your purpose and flight to your steps as you turn your faces anew to the East, to the far-off land of Burma, to the Archdiocese of Rangoon. We read that in 1548, St. Francis Xavier petitioned the young Society for what was then the Kingdom of Pegu, but nothing is recorded of the outcome of his request. Now, more than four centuries later, at the direction of our Holy Father, by Divine Providence, it falls to the Maryland Province of the Society of Jesus, already burdened with their Jamshedpur Missions in India, to answer the call of Archbishop Victor Bazin and all the Bishops of the country to staff their new regional seminary for the training of native priests, the future hope of the Church in Burma.

This marks another major step in the execution of the missionary blueprint of Christ's Vicars for the substantial formation of the Church in every land. "It is essential above all," said Pope Pius XII, "to have a suitably trained and formed local

clergy sufficient for all demands." Despite the future uncertainty of this undertaking in this "touch-and-go" world of international tensions and political turmoil, the Mission Church presses boldly on, for the "time is now."

### Work of the Church

The work of the whole Church is essentially missionary. The vocation of every priest and religious is to share in a special way this missionary character of our Holy Faith, this moving force that ever urges forward the plan of Christ. So it was that St. Ignatius insisted that the Jesuit vocation was basically a missionary one. And so it has been. Today the Society of Jesus is the largest missionary order in the Church. More than six thousand Jesuits, some one fifth of their total number, will be found working for Christ in the mission areas of the world. To you, so intimately conscious of the spirit of Ignatius, this is not news. To many it is a great revelation, but readily understandable in the light of the Society's Constitutions, where we read: "It is the vocation of our men to travel to various places and to live in any part of the world where there is hope of God's greater glory and the good of souls."

As all the world knows, St. Francis Xavier was the first missionary of the first missionary order. His oriental career, brief and brilliant as a flare, signaled to a host of others the way to realize the dream of St. Ignatius. Even before Xavier died on Sancian Island, short of his great

goal of China, Father Anthony Criminale, the first of a long line of Jesuit martyrs, helped write the history of the Indian mission in his own blood. Despite roadblocks of language, climate, superstition and sickness, Jesuits of every nation flocked to the East and built communities of Christians that remained faithful. Though some missions showed a scant harvest, others blossomed and bore fruit beyond expectation. And still the work goes on through a series of deaths and resurrections, in sorrow and in glory, to bring to men everywhere the sweet yoke of salvation in Christ.

St. Ignatius, founder of the Society of Jesus, was a man set to conquer the whole world for Christ. At the present time, 400 years after his death, one out of every seven missionaries of the Catholic Church is a Jesuit. There are 177 million non-Christians and 3 million Catholics entrusted to the Society, which labors in 71 missions, 6,640 mission stations, over 4,000 schools, 350 hospitals, and 16 leprosaria, caring for more than 10,000 lepers. Of all native seminarists, one of every eight is trained by the Jesuits. Of all the students in mission lands, one out of three receives a Jesuit education. Over 1,200 American Jesuits, and these eight, represent the largest religious group doing missionary service outside the United States.

To give a fitting commentary on the sacrificial dedication of our departing missionaries is beyond the scope of this moment, and certainly contrary to their personal wishes.

That five of these eight Jesuits for Burma are sons of the Archdiocese of Philadelphia cannot be passed over without a reasonable feeling of pride on our part. May the example they now set forth in this heroic service of the Lord act as a new challenge to the generosity of our Catholic youth in Philadelphia for the greater fulfillment of our Holy Father's recent prophecy: "A Christian community which gives its sons and daughters to the Church cannot die. And, if it is true that the supernatural life is a life of charity and grows with the giving of one's self then it can be asserted that the Catholic vitality of a nation is measured by the sacrifices it is capable of making for the missionary cause."

All that we might say today in tribute to our departing missionaries is summed up in the basic principle of St. Ignatius that only the best men should be sent to the missions.

### The Unique Vocation

Here we behold the essential character of all Christian progress before God, the quality of sacrifice that stands alone and unchallenged in the economy of religious endeavor, the sublime offering of one's self unreservedly in the name of Christ. To give "in part" is the blessed lot of many among us, Religious and laity. But to sacrifice completely of time, talent, and attachments is the unique vocation of the missionary.

As part of the "Mission Church," my dear Missionaries, you now share the universal apostolate of the Faith with the chosen legions of more

than 100,000 missionary priests, Brothers and Sisters who serve in the front lines of spiritual combat. Though few in number, you bring fresh strength and new life. At the invitation of Christ, like Simon Peter you launch out into the deep and lower your nets into strange waters and distant channels. As part of the "Mission Church" you join ranks with the great Missionaries of Christ from the beginning even until now; and you begin in a broader way to feel the full impact of that driving command of the Lord; "Go ye into the whole world!"

The Church has dreamt of a world for Christ ever since the day she was born from the pierced heart of the Saviour on Calvary, and her whole history has been the record of her heroic efforts to accomplish this regaining of the world to God through Christ, Our Lord. Her beginnings were small and painful, but her growth has been constant through the centuries. She has reached out more and more to touch and beautify the ends of the earth by giving the life that Christ is to more and more peoples and nations. The spreading of the Kingdom of God throughout the world has been the effort and inspiration of our Holy Mother the Church since the beginning.

The time has now come for us in America to fill in still more the ranks of the "Heralds of the Gospel" in ever increasing numbers; to pick up the blessed echo of the centuries and carry it to the distant valleys, so that all men in every place might

know from our lips and from our lives that Christ is the new life that is to build a new world, that He is the head of a new humanity, the king of God's world, which is the only worthwhile world; that it belongs to the Church alone to give Christ to the Nations, to give His Divine Life of which she is the channel and the reservoir; that all this richness of life in the Church, all this glory of the centuries, all

this laboring for a world must be the possession of every Catholic heart, no matter how great or small, no matter what one's position in the world or in the Church. It is our Church, it is our Christ, and the hopes and ideals of Christ and His Church are ours. We are all the Church and her life is our life. All of us together are the Church militant, the Church fighting for a better world, for a world that is Christ's!



### The United States: Boast and Reality

The people of the United States stand face to face with their own conscience. I remember reading, some years ago, an interview with Mahatma Gandhi, during the course of which he told his American visitor that until the United States acts on civil rights in the same way it boasts of its ideals to the world, he did not care to listen to whatever the United States might have to say.

It's an unpleasant fact to face, and a shameful fact to live with—but there it is, undeniably real, the willful frustration of our law on the basis of racial prejudice. That frustration, that total denial of moral responsibility, has loosed upon society a flock of hatreds and sensations that shame us before the world.—*James P. Mitchell, Secretary of Labor, at the National Catholic Social Action Conference, University of Notre Dame, South Bend, Ind., September 6, 1958.*

*The truth is that the parish society has simply no meaning or relevance for the great majority of parishioners. If it is a fact that the majority of parishioners do not participate, then is it not time to take stock anew of our investment in the parish society?*

## What's Wrong with the Parish Society?

JOSEPH B. SCHUYLER, S.J.  
*Professor of Sociology  
Loyola College and Seminary*

THERE have been good, lifeless, and indifferent societies of all sorts in our parishes. Some kinds of societies are more productive than others in different sets of circumstances. But let's inquire into parish societies. What are they? What is their importance? What roles do they play in parish life? How much do they contribute to parish vitality and growth? Can the worth of a particular society be assessed?

In our study of the parish society

we might include these major elements: 1) the nature and objectives of a parish as the "Church in miniature"; 2) the general or particular needs of a parish and its people whether for a lasting or some particular time; 3) the nature and aims of the individual or several parish societies, actually in existence or planned; 4) the degree of concordance between the societies' aims and those of the parish as a whole; and 5) the availability of and de-

\*Reprinted from *Catholic Management Journal*, Summer, 1958.

mands upon priestly manpower in the exercise of due parochial and societal responsibilities.

Here, these points will be considered from a sociological rather than a canonical viewpoint. We need only be concerned with the fact that all kinds of religious societies for the laity have been recommended, encouraged, and fostered by Church authorities. Obviously, a parish cannot possibly have units of *all* recommended societies. What societies then can be most helpful in achieving the aims of the parochial "Church in miniature"?

To be specific, do the lay societies of a particular parish contribute proportionally to its over-all welfare, or not? *Catholic Management Journal* readers are vitally interested in parish management. What more precious resource is to be managed than the priest-power and time, as well as potential lay participation in parish life? The following example is illustrative:

The writer has been active in the Christian Family Movement, occasionally helping a nearby pastor as chaplain for three Catholic Family Movement groups. On one occasion, I chided a group for being little interested in apostolic activity. One of the members replied, "Father, you don't seem to realize why we're in CFM. We didn't join to do things for others, but to help ourselves spiritually and otherwise." At least he was honest.

My answer was: "Folks, somehow you seem to have misunderstood the nature of CFM. At present, you, as

a group of five couples in a parish of 1,500 couples, pre-empt one seventh of your parish priest's evenings week after week throughout the year. One week he is present at your meeting; the next week he helps one couple prepare for the following meeting. What about the other 1,495 couples in the parish?

"True, you are interested in spiritual matters; many of them are not. But how is the parish even going to try to reach the others when a few groups, interested only in their own development, monopolize the availability of a priest? Rather the priest should be able to see his time with you as an investment, the return on which will be your own formation as intelligent and apostolic parishioners committed to the parish's mission and perfection. It would benefit both your spiritual development and the parish."

I have often defined the "ideal parish" as one in which "there exists the practical and exploited opportunity for the spiritual and derivatively temporal richness of the faith to be brought to its every actual and potential member, and to every institution of its coextensive civic community." This calls for both pastoral holiness and managerial astuteness of high order; particularly, when the typical American Catholic parish rubs elbows daily with a secular environment. Moreover, the parish contains its own share of the millions of born Catholics who no longer profess the faith, as well as many whose practice of the faith is negligible at best. It must be clear,

as the Pope has insisted, that the work of the parish requires a great measure of help from the laity.

How do parish societies fit into this picture? One might expect their role to be almost essential, in terms of helping their members grow in knowledge and practice of the faith, in the strength of Catholic spiritual and social fellowship, and in the charitable apostolate of building the parish, spreading the faith, and Christianizing the community. Indeed they have contributed immeasurably to all the wonderful achievements of the Church in our country. The question is simply whether parish management has realized a proportionately high return on its investment of priest-power and time spent on these societies.

### Too Few Doers

Let us admit that one does not have to belong to a parish society to be a good Catholic or even a good parishioner. A layman might be involved in other preterparochial or supraparochial pursuits; or be so necessarily absorbed in winning his family's bread as to preclude membership in even a single parish society. Let us recognize that many of our people are "little folks" whose contribution consists in loyal following rather than pathfinding leadership. Even so, thousands of parish societies in succeeding generations have manifested both leadership and parish-building productivity.

The truth is, however, that parish societies have simply no meaning

or relevance for the great majority of parishioners. A rough, but fairly well-founded estimate of participation in parish societies would be around 10 per cent. Really personal engagement in parish society programs, particularly of an intellectual or spiritual nature, often involves hardly more than 1 per cent. This means that in a parish of 4,000 adult males, the Holy Name Society roster will seldom have more than 400 active members, and about 40 can be counted on to attend meetings and do the society's work. Thus a parish of 15,000 might be expected to have about 150 parishioners (almost certainly not more than 300) who regularly attend society meetings, receive most of the fruit of the priest-moderators' attention, preparation of talks, direction, and so on. Half of the remaining 10 per cent of partially active members can be counted on to share occasionally in such annual affairs as charity drives, parish dances, and the like.

But what of the rest of the parish? It might be argued they, too, have an opportunity to participate if they want to. This reasoning echoes the salesman in a buyer's market who says: "People know what I am selling. If they want to buy, let them come to me and I'll be happy to serve them." If it is a fact that parishioners do not participate, and that many priests give a large share of themselves to a small minority of their parish, then is it not proper to take stock anew of our investment? Can we be satis-

fied to have parish life make so little impact on so large a portion of the parish?

### To Abolish or Expand?

The problem is indeed a difficult one. Suggested solutions range from liquidation of all or most of the present usual societies to expansion of membership drives. Neither is very promising. First, the societies are already serving a good purpose, as the over-all 10 per cent membership testifies. Second, they are a ready-made organizational framework for periodical functions undertaken by the parish, such as publicity and fund drives, parish census, newsstand cleanup campaigns, and the like. All lean heavily on co-operation of parish societies.

Third, how many of the other 90 per cent would avail themselves of even the most suitable opportunity to participate in a revised organizational structure? Many persons lack time for or interest in parish activities beyond ordinary religious practice. Applicable here is the old saw about leading a horse to water and the parable about seed falling on different types of ground. Fourth, even if it is feasible to develop parish societies on a more naturally decentralized basis, a large part of the present centralized structure (or some form of it) would have to remain for the sake of unity and stability.

Why are there not more members in parish societies? Usually we hear that press of business or care of children stand in the way; or that

meetings are not interesting; or that the same old clique is running things and does not welcome new blood; or that some "just never get around to it." Without denying the importance of these reasons, I wonder if they really get to the core of the problem? A more probable answer seems to be that various subgroups in any neighborhood tend to exert a pull more attractive than the centralized parish societies which often cut across categories of age, occupation, education, geographical proximity, and other natural bases of interest.

Many people do not feel at home joining a new group and going through a period (usually longer in anticipation than fact) of making new acquaintances, when they are more or less satisfied with their existing social relationships. Yet, these are the people for whom the parish would like to increase its meaning and service.

### Organize Neighborhood Groups

Remember the parish is not only a church and rectory to which people come, it is also a territorial division or area with its people, shepherded by a pastor, and having a church that serves as God's house and the house of God's people. The emphasis is on the people in the neighborhoods of this area. The parish church is important, of course: here the people join in the Divine Sacrifice, receive the sacraments, give public expression to their worship of God. Nevertheless, before more than a small minority will con-

sider the church as their own for purposes other than obligatory worship on Sunday, the parish must live for its people.

The answer to our problem could be in carrying the parish to its subgroups in the local neighborhoods. One way of doing this is to form decentralized groups, similar in set-up to the strategically located CFM groups. Note how the CFM groups are organized along neighborhood lines of common interests.

The CFM couples have a natural affinity for association: they are married, often young (especially in suburbia), have growing families, live near each other, and share a common interest in both sanctifying their married lives and profiting from each other's experiences. Their groups are small and manageable, from five to eight couples. They meet in each other's homes with the parish chaplain coming to them, instead of their leaving their neighborhood to go to the parish hall. Their meetings combine spiritual, apostolic, and practical interests.

Occasionally, they get together with other CFM groups and use their parish church for evenings of recollection and corporate Communion, and the parish hall for Cana conferences and social activities. Their effective functioning seems to be a superb solution to the need of bringing parish values and service to parishioners in terms of their own needs and social situation. Obviously it does not tend to pull people away from the parish, but on the contrary it establishes a new

link of cohesion and interest that regularly and ultimately produces its fruit at the parish Communion railing and altar.

Decentralization has other values too. Meetings are in the members' homes where surroundings are particularly congenial and suitable for free discussion in an informal atmosphere. The priest is welcomed into these homes. He brings his blessing and leaves his imprint. Children get used to the priest on a more familiar, though certainly respectful, basis. The Chicago priests who have been running CFM groups for over a decade have noticed a wider and warmer interest in the priestly vocation. The CFM members themselves develop a sense of parish interest and responsibility, and in the course of the give-and-take of prepared meetings, they learn and exercise themselves in the ways of leadership.

Thus a parish becomes alive in groups of people geographically removed from the parish center. A parish with several healthy CFM groups provides its priests with additional sets of eyes, ears, and hands so that they can be more intimately present to all the parish life.

Is it practical? No doubt about the work it requires, the time and patience to build it up, the probable necessity of surrendering something else here or there. Consider it this way. Take a parish with two curates. Suppose each curate spends one evening attending CFM meetings. Actually, after he is experienced and has established the organization, he can cover two meet-

ings an evening if necessary. Since CFM groups meet on alternate weeks, the two curates together could handle eight different groups. If each group comprises five to eight couples, their sphere of influence would extend to more than 60 couples (with nearly 200 children!) in eight different parts of the parish. Thus a parish is blanketed. A direct line exists between the rectory and every neighborhood.

Cub scout dens operate on a similar basis. Each den has seven youngsters, each of whom must have at least one parent actively interested in the affairs of the den. Youngsters and parents share common interests respectively. Meetings are in the members' homes where a constructive enterprise is usually in progress. Periodic demonstrations are staged in the parish hall. They are functioning in their own milieu of natural interest—and the chaplain comes to them. The success not only of their social events, but likewise of their religious celebrations attest to the effectiveness of this decentralized system of parish groups.

Incidentally, decentralization does not detract from the parish's necessarily centralized interests. Since a group such as CFM emphasizes parish responsibility, it does not take long before its members move into other parish society positions. As an example in another parish, six member couples of a former CFM group comprised one-fourth of the regular members of the Holy Name Society and one-fifth of the Rosary Society, although only one man and two wo-

men of the group had previously been active in those societies. At the same time, the husband-wife teamwork prevents the parish widowhood or widowerhood which sometimes afflicts generous families in our parishes.

Every parish is different, so the program of decentralized groups would have to be implemented in accordance with local needs and possibilities. Sometimes a pastor would feel free to assume the chaplaincy of a small unit; other times only one curate might be available. Sometimes a beginning would have to be made without reference to geographical areas. The point is that the principle of decentralization and of parish involvement with its several neighborhoods and their peculiar circumstances is worth considering as a means of parish vitalization.

To quote a report given in a past article of mine ("CFM and Apostolic Vitality of the Parish," *Apostolate*, Winter, 1957):

One CFM group in the writer's neighborhood considered reports on the following activities in its most recent regular meeting: the three fall Cana conferences, the book club and library acquisitions, the results of the CMF-sponsored missal display and sale, preparations for the Thanksgiving Day Family Mass, home discussions on religion with priest and neighbors, participation in town and school board meetings, developments in the neighborhood recreational program, another day-at-home for youngsters in the local orphanage, plans for the parish Advent party, care of the parish's "mission" church, and (organizational) matters.

Not all of these activities are 100 per cent successful as yet. Perhaps some will not be. But there is no doubt about the group's involvement with Christ in the parish's institutional apostolate and community vitality. Such is the CFM's opportunity and apostolic mission.

### Update Society Aims

Another grave problem in the functioning of many parish societies is the dogged tendency to retain outmoded interests despite the demands of changed circumstances. A weakness of many societies, whether religious or secular, political or economic, is to let concern for maintaining the formalities of the societies' structure take precedence over concern for the successful accomplishment of their aims and purposes. Although it is difficult for a

member to see this, it is usually apparent to a trained outside observer.

For example, modern public welfare work and a high degree of material prosperity have made minimal the care for the poor requested of the St. Vincent de Paul Society in many parishes. Nevertheless, at least in several parishes observed by the author, the deeply spiritual, apostolic, and parish-minded members of that most charitable society continued to restrict themselves to that function, although spiritual problems based on other temporal needs were apparent in those parishes. If those men, as generous and dedicated as they are, spend their effectiveness in the minimal needs of the parish, to whom can the parish turn for help in its major problems?



## Parish and Liturgy

The Parish is a "miniature" Mystical Body. Its life-blood is the Liturgy, the very life-blood of Jesus Christ. Wholehearted participation in the Liturgy will make a Parish a living Parish and its pastor and flock the "holy people of God," the royal members of Christ, the supreme Shepherd of the flock. No wonder that one of the first utterances of Christ's new Vicar, Pope John XXIII, was this: "There should be an effort to teach people the true and profound understanding of the Liturgy, especially the Mass." And such an "effort" will give the answer to Our Lord's all-important question: "I am come to cast fire on the earth, and what will I, but that it be enkindled?" (*Luke 12:49*).—*Rt. Rev. Martin B. Hellriegel in the St. Louis REVIEW, January 23, 1959.*

## Easter Message\*

JOHN XXIII

ON THIS evening which, though still veiled in sorrow at the memory of the death of the Saviour, is already filled with a joyous trembling in expectation of His Holy Resurrection, We address you, Dear Children of Italy and of the whole world, as you devoutly prepare to celebrate the feast of Easter.

Within a few hours, in majestic cathedrals and in remote little chapels in mission lands, in city parishes and in humble churches scattered on mountains and in country districts, in every place where a Christian community is gathered in faith and love around its priests, the hymn *Exsultet* will be joyously sung in the depths of the night and there will arise the first soft Alleluia of the Gregorian chant.

In the quivering anticipation of this news, Dear Children, We speak to you. This year, it is the new Holy Father who celebrates Easter with you—he who has been called, as the visible head, to rule the Church of which the risen God is the One, invisible Head. What a marvelous proof of the enduring nature of Holy Church, the Mystical Body of Christ, which draws from the Redeemer the unfailing stream of life which makes it immortal! What a moving testimony to the truth of the historical fact of Christ's Resurrection which, though it took place 20 centuries ago, is the firm buttress of Christian society, the sure nourishment of its faith, the motive of its hope and the driving force of its charity.

The Church is alive, as its Divine Founder is alive! The Church goes forward with the same power of life as that by which Christ, after having paid the price of mortal nature, passed in triumph beyond the barrier of stone which His enemies had set to keep the tomb secure.

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\*March 28, 1959.

For the Church, also, as the centuries passed by, there have been other enemies who have sought to enclose her as in a tomb, boasting repeatedly of her agony and death. But she, who has within herself the invincible strength of her Founder, is ever newly risen with Him, granting pardon to all, providing tranquillity and peace for the lowly and the poor, for those in suffering and for men of good will.

### The Meaning of Easter

This is the meaning of the feast of Easter which we are about to celebrate, that We desire particularly to put before you, Dear Children, in order that your fidelity to the Church may never waver, but rather that, rooted in love, founded on love, you may know how to share with joy and generosity in the life of your mother, confident in her triumphant certainty; that you may be ready to fight in her defense, to spend yourselves to make her known, linked together in bearing witness to her; that you may be "careful," as St. Paul said, "to preserve the unity of the Spirit in the bond of peace: one body and one Spirit, even as you were called in one hope of your calling; one Lord, one faith, one Baptism, one God and Father of all, who is above all, and throughout all, and in us all" (*Eph.* 4:3-6).

The joyous mystery, about to be renewed in this night of watching and prayer, has not only the meaning We have underlined, but also an efficacy which strikes deep into the heart of the spiritual life of every single Christian so as to form him in the image of the Risen Christ. Easter is for all a mystery of death and of life. For this reason, in keeping with that express command of the Church, of which We paternally remind you, each of the faithful is invited at this time to cleanse his soul by means of the sacrament of Penance, bathing it in the blood of Christ, and is called upon to approach with greater faith the Eucharistic table to partake of the life-giving Body of the Lamb without Stain. Easter, then, is a mystery of death and of resurrection for every believer.

By drawing attention to the sufferings of Our Lord, who for our sake willed to be "despised and the most abject of men, a man of sorrows, and acquainted with infirmity" (*Is.* 53:3), the Easter ceremonies are an invitation to die to sin, "to purge out the old leaven . . . the leaven of malice and wickedness" (*1 Cor.* 5:7-8) so as to become a new creature. If He who is the Son of God by nature willed to become

"obedient to death, even to death on a cross" (*Phil.* 2:8), we, made by Him children of God through grace, have the duty of imitating and reproducing His actions. Belonging as we do to Christianity, we are made sharers with Christ in the mystery of spiritual death, according to the cry of the Apostle which We are glad to repeat to you: "Do you not know that all we who have been baptized into Christ Jesus have been baptized into his death? For we were buried with him by means of Baptism into death, in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life . . . Therefore do not let sin reign in your mortal body so that you obey its lusts" (*Rom.* 6:3-4, 12).

For all, then, our Easter is a death to sin, to passions, to hatred and enmities and to all that is a source of disharmony, of bitterness or of grief in either the spiritual or the material order. This death is really only the first step toward a higher goal, for our Easter is also a mystery of life.

This We must affirm with the same certainty as did the Apostles, and you, Dear Children, have to be attached to it as to a most precious treasure which alone is able to give value and restore calm to daily existence. Christianity is not that mass of restrictions which the unbeliever imagines. On the contrary, it is peace, joy, love, and life which, like the unseen throbbing of nature in early spring, is ever being renewed.

### Easter: Source of Joy

The source of this joy is in the Risen Christ, who frees men from the slavery of sin and invites them to be a new creature with Him, in anticipation of eternal happiness. With what penetrating force will the words of the Epistle of the Mass very soon be heard:

Therefore, if you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God. Mind the things that are above, not the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, your life, shall appear, then you too will appear with him in glory (*Col.* 3:1-4).

All during the season of Easter, the Church will have proclaimed the joyful announcement: "*Surrexit dominus vere!*"—The Lord is indeed risen! This ought to be said also of each one of His brethren: "*Surrexit vere!*" The sinner of yesterday is indeed risen! And those who doubted,

who had lost confidence, who were afraid and whose fervor had grown cold—they are risen! Likewise the afflicted, the sorrowful, the oppressed and the unfortunate—they are risen!

This is the message of greeting which We make to you, Dear Children, with the paternal affection of Our heart which holds within it the joys and sorrows of all those whom God's mercy has entrusted to Us. Our fervent prayer goes up to the Divine Saviour for each and all of you; for the priests and for those who have dedicated themselves to God; for the brave and serious-minded youths who are the future hope of the Church; for Christian families, and for those especially which, within their womb, guard with greater loyalty and sacrifice the precious treasure of a numerous progeny; for those whom advanced age makes gaze with steady hope on their heavenly country; for students, teachers and workers, particularly for laborers who carry out heavy tasks throughout the day and night and for the sick, who are so dear to Us. We wish to assure all that not only is Our special affection ever with them, but also that their life, even if humble and unobserved, is very precious in the sight of God: "*Vita vestra abscondita est cum Christo in Deo!*" (Your life is hidden with Christ in God!).

#### A Prayer for Peace

In addition, We offer a prayer that peace, the daughter of gentleness and good will, may establish a lasting rule among nations, made ever anxious by the clouds which repeatedly darken the horizon. We pray for the heads of states, joined with Us in recognizing that their high calling establishes them not as judges, but as guides of the nations; to these they are in duty bound to guarantee respect for the fundamental rights of the human person. We pray for those who are still suffering from the effects of the past war, even 14 years after it has ended, and in a special manner We pray for those venerable brethren and sons, the most dear to Us of all, who, deprived of their families, their homeland, of liberty itself, are a living and painful witness of the evils which afflict the human race because of the lack of true peace and its proper fruits.

We have been raised by a singular disposition of Providence to include all the nations of the earth in Our pastoral and paternal embrace; those nations have, likewise, during the centuries, been called to and trained in the faith and grace of Christ Our Saviour.

It will be readily understood and forgiven Us if Our heart is unable to restrain a throb of particularly warm tenderness for the sons of a

strong and good people whom We met in the course of Our journeys. With these We shared the more vigorous years of Our life (1925-1934) in one part or another of the Balkan region, in the exercise of a spiritual ministry during which Christian sentiments of brotherhood were accorded a respectful welcome.

We delight to recall with ever lively affection that fine people, hard-working, honest, sincere, and their beautiful capital, Sofia, which brought Us back to the ancient Sardica of the first Christian centuries and to the noble and glorious epochs of their history.

It is now many years since the vision of that dear country was taken from Our eyes, but all those pleasant friendships with individuals and families remain alive in Our heart and daily in our prayers.

In remembrance of the people of Bulgaria, on this feast of the Resurrection of Our Lord, the first of Our pontificate, We are glad to associate in Our greeting and Our message of benediction all the others whom We met in our successive journeys in the Near East, as also in the West—the Turks, the Greeks, the French; all so well disposed toward Ourselves, all equally dear to Us in the light and love of Christ.

O Saviour of all nations, O Jesus, Paschal Victim without blemish, who has restored sinners to union with the Father, pour forth on each single member of the human family every gift they need, so that the light coming from You, which is about to be rekindled, may drive out from their minds the darkness of error, cleanse the secret places of their hearts, make clear to each the path of their true vocation and arouse throughout the world burning zeal for works of charity, justice, love and peace.

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### "Boni Pastoris"\*

JOHN XXIII

*For a permanent record*

THE office of Good Shepherd of the Lord's whole flock which, at the beginning of Our Pontificate, We declared "to be a matter especially dear to Us" (*Acta Apostolicae Sedis*, 50, 886), while it makes Us con-

\*An Apostolic Letter (*Motu Proprio*) decreeing the formation of the Pontifical Commission for Motion Pictures, Radio and Television, February 22, 1959.

stantly attentive to the Church's every need, bids Us consider with special care all the factors which, in the progress of modern civilization, exercise an influence on the spiritual life of man. Among these must be counted Radio, Television and Motion Pictures.

With the solemnity of an Encyclical Letter and in his Discourses, Our Predecessor, Pius XII, of immortal memory, has already more than once reminded the faithful and all well-intentioned men of the serious duty binding on them: they are to make use of these remarkable inventions according to the plan of God's Providence and the dignity of man, to whose growth in perfection these inventions ought to contribute.

With this in view the same Predecessor of Ours "took measures to set up a special Commission in this Roman Curia" (A. A. S., 49, 768) to which he entrusted the faithful execution of the provisions and precepts contained in the Encyclical Letter *Miranda prorsus*, concerning questions touching faith, morals or the Church's discipline and falling within the scope of Radio, Television and Motion Pictures (*ibid.*, 805).

We are aware of the serious problems in the field of public morality, of the diffusion of ideas and of the education of youth, which have been proposed by the establishment of the aforementioned techniques affecting audio-visual means of communication, for they exert a very great influence on minds. We therefore desire to make Our own, and to confirm, the exhortations and commands of that same Predecessor of Ours, and to do what We can to turn into a positive instrument for virtue and good behavior those means which the Divine Goodness has placed at man's disposal.

All are aware of the power of Radio or Television or Motion Pictures to contribute towards a higher level of human culture, to promote art worthy of the name, and, especially, to spread truth.

While holding the office of Patriarch of Venice, We gathered around Us from time to time, and gave fatherly advice to, members of the Motion Picture profession and industry; and after Our elevation, in the mysterious designs of Divine Providence, to the Supreme Pontificate, We gave evidence of Our good will towards those who have the direction of Radio, Television and Motion Pictures (cfr. *Letter of the Secretariate of State*, n. 117, of Nov. 4, 1958, to the President of the Pontifical Commission for Motion Pictures, Radio and Television); and since then We have never failed to take advantage of each occasion offered to remind them to be loyal to the Christian ideal of their profession.

Nevertheless, with very real sorrow We must point out the dangers

and moral damage which have frequently been provoked by Motion Picture shows and by Radio and Television programs by which Christian morals and the dignity of man itself may be ruined.

Hence We address Ourselves to each one of those responsible for such productions and broadcasts, and paternally and repeatedly urge them to abide by the laws of a sound and upright conscience as befits those on whom lies the very serious duty of training others.

At the same time, We bid Our Venerable Brethren, the Archbishops and Bishops, to exercise watchfulness and, with care based on experience, to provide for the various forms of apostolate suggested by the Encyclical Letter *Miranda prorsus* already mentioned, in particular the erection of National Offices in each country for directing and coordinating whatever concerns Catholic participation in the field of Motion Pictures, Radio and Television (A. A. S., 49, 783-4). Among these projects We particularly commend those which are concerned with the formation of character and the development of cultural interests, such as the presentation of, and discussions concerning, those motion pictures which are distinguished for their artistic quality and their defense of morality.

Both what touches the right and authority of the Apostolic See and the very nature of the above-mentioned means of audio-visual communication demand unity of direction and execution. Consequently, "motu proprio," with sure knowledge and after mature deliberation, by the fullness of the Apostolic Authority, by virtue of this Letter and in permanent form, We establish these norms by which the aforementioned Pontifical Commission, set up for Motion Pictures, Radio and Television, is to be bound in carrying out its task, at the same time modifying those rules which are contained in the laws hitherto existing of the same Commission (A. A. S., 46, 783-4).

We therefore decree that the Pontifical Commission for Motion Pictures, Radio and Television have a fixed and permanent status as an Office of the Holy See, that its allotted scope be to examine the various problems connected with Motion Pictures, Radio and Television, and to provide assistance and direction in accordance with the precepts and directives set down in the Encyclical Letter *Miranda prorsus* and other commands issued in the future by the Apostolic See.

The task of this Pontifical Commission is as follows: to take cognizance of the tendencies and the actual content of the motion pictures issued and of radio and television programs; to direct and assist the

development of the work of International Catholic Organizations and of National Offices for Motion Pictures, Radio and Television: these concern particularly the problems posed by the classification of films according to moral category, as well as by radio and television programs which aim at the spread of religious ideas; the instruction of the faithful, especially the young, concerning their duty as Christians, binding in conscience, with reference to these entertainments (A. A. S. 49, 780 ff.); finally, to send reports to the Sacred Congregations and Offices of the Apostolic See, as well as to groups of bishops and individual local ordinaries, on the manifold and difficult questions connected with this subject.

On the other hand, the Sacred Congregations of the Roman Curia and the other Offices of the Apostolic See are to ask the opinion of this Commission before they order or permit anything which concerns Motion Pictures, Radio and Television, and they are to inform the said Commission of any instructions they may have given on their own authority.

The President heads the Pontifical Commission for Motion Pictures, Radio and Television. He shall present, every six months, a report on the activities of the Commission.

The following are members of the Commission: the Assessors and Secretaries of the Sacred Congregation of the Holy Office, of the Consistorial Congregation, of the Congregations for the Oriental Church, of the Council, for Religious, for the Propagation of the Faith, for Seminaries and University Studies, and the Substitute Secretary of Our Secretariate of State; in addition, others can be appointed according to Our wishes.

To assist him in his work the President shall have the Secretary of the Commission and other officials (A. A. S., 43, appendix fascicle 8, p. 3).

Assistance shall also be rendered to the Commission by the group of Consultors chosen by the Apostolic See, who are to be men of special competence in the apostolate of Motion Pictures, Radio and Television.

Finally, this Commission is to have its headquarters in the Vatican Motion Picture Library which We intend to establish in order to assemble Motion Pictures of interest to the Apostolic See.

Finally, this Commission is to have its headquarters in the Vatican City as an affiliate of Our Secretariate of State. All things to the contrary notwithstanding.

We gladly give Our blessing to the undertakings and work of this Pontifical Commission for Motion Pictures, Radio and Television, and already in the past, We have greatly prized its fruitful work.

These decisions We proclaim and establish, decreeing that this present Letter is and remains perpetually valid and effective; that it receives and possesses its full and complete effects; that it gives full authority now and in the future to those who are or will be concerned; and thus it is to be judged and defined according to law that from this moment, whatever may chance to be attempted to the contrary by anyone, by any authority, knowingly or unknowingly, in these matters, is to be considered null and void.

Given at St. Peter's, Rome, under the seal of the Fisherman, on the 22nd day of February, in the year 1959, the first of Our Pontificate.

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## Vocation of the Sodalist\*

MOST REV. JOSEPH E. RITTER

*Archbishop of St. Louis*

MY POSITION in regard to the Sodality grows each time I am presented at a Sodality Meeting. I think my title originally and properly is Honorary Episcopal Moderator of the Sodalities in the United States. Your Executive Moderator is Bishop Leo C. Byrne who happens also to be the Auxiliary Bishop of St. Louis. I, therefore, am not going to give you any specific directives on this occasion. At the same time, I do want to give you as much encouragement as I possibly can and this is within my province as your Honorary Moderator and also as your host, the Archbishop of St. Louis.

We are very happy to have you come to St. Louis for the Second National Convention of the Sodalities in the United States. Your presence in such large numbers in comparison with the first convention is a great surprise and indicates that you have made wonderful progress. I suppose the first convention awakened Sodalists everywhere to a new interest in the spread of the Sodality. So we are indeed very happy to greet

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\*An address to the National Convention of Sodalities, St. Louis, Mo., January 18, 1959.

you and to tell you we are privileged to have you with us, because, in receiving you, we are receiving Our Lady herself.

You are in a sense her official delegates representing her and, therefore, in this spirit of Our Lady, we welcome you and pray that you succeed in all your deliberations during the days of the convention. I need not tell you that it is a privilege to be leaders in the Sodality movement which has been recognized by the Church on so many occasions and particularly in our time by our late Holy Father, Pope Pius XII. He was indeed the Pope of the Sodality, raising it up to new heights by his wonderful Apostolic Constitution *Bis Seculari* and, through its promulgation, restoring it to its pristine glory.

All of you here have welcomed that Constitution. As your president tells me you are all Sodalists, leaders of Sodalities in the true meaning as enunciated by our late Holy Father. You are, therefore, truly representative of the best in the Sodality movement. You are promoting its true and highest interest. From this meeting, therefore, will come great results. You will also make your plans for the World Congress of Sodalities which will be held this coming August in the Archdiocese of Newark. This big undertaking will be a test not only of your organizational ability in which we Americans excel, but a challenge to all of us as to how we measure up to the ideals and principles of the Sodality as individual members and as units of the Sodality in the United States. The congress is, therefore, a challenge to all of us which I hope we will meet with courage and with success. It will require the best efforts of all the good priests, Sisters and lay people present in order that we do not fail in the expectation of us; namely, that the congress gives edification and inspiration to the whole Catholic world, but particularly to the Sodality world.

If there is a particular word that I would want to give you, dear Sodalist, it is to express my pleasure in seeing on your program of this morning the subjects of your workshop. These interested me very much and I consider them important.

### The Interior Life

The first subject of your workshop was, "The vocation of the Sodalist to a deeper interior life." This is a very fundamental principle of the Sodality, in fact, it is as we will agree the primary purpose of the Sodality, namely, to lead men and women, youth and adult, to personal sanctification under the guidance of Mary. The more you emphasize this

the deeper will be the effects of the Sodality in Catholic life and the more you will grow individually in holiness and become pleasing in the sight of Our Blessed Mother. To have the privilege of developing devotion to Our Lady in our own lives and in the lives of others is indeed a great grace. When we treat of Our Blessed Mother and promote the love of her we, of course, are leading men to God, to Our Divine Lord, as that is the mission of Mary and the purpose of all devotion to her. The Gospel read at today's Mass, the Gospel of the Wedding Feast at Cana, shows us clearly that Mary's role is to lead men to Christ. "Whatever He shall command you," she tells the servants, "do ye." The more then that you emphasize this aspect of the Sodality the greater will be your success in attracting numerous souls to the Sodality, who seek for themselves a deeper interior spiritual life. This is something we do not sufficiently realize, that there is a strong desire on the part of countless numbers for a higher than ordinary spirituality. This the Sodality can answer and fulfill by leading them through Mary and the rules of the Sodality to God.

### The Apostolate

A second point discussed was, "The vocation of the Sodalist to the apostolate." This, dear Sodalists, logically follows from the first point. With a deeper spiritual life there will necessarily follow a greater desire to become an apostle. This is so true that we can say that an apostle not formed interiorly and spiritually will not really be a true apostle. Spiritual formation is basic to the apostolate and it is this that so often deters many souls from the apostolate when they learn that the tedious and painstaking process of spiritual and educational formation are necessary. Nevertheless, we must not be deterred in our efforts to become apostles ourselves and to form other apostles in this true sense of the word. It may sound paradoxical but nevertheless true that although the apostolate is an exterior activity and is directed to the world, it is formed and made effective only by deep interior, spiritual and intellectual formation.

In connection with the apostolate there comes to mind a thought that was expressed by our late Holy Father which should be remembered. And it is this: that the apostolate of Catholic Action may not be restricted to members of organized groups. In other words, our Holy Father states that true Catholic Action may be carried out by individuals, well formed, of course, spiritually and intellectually, and under the

direction of the bishop. We all know zealous, well informed and apostolic lay people, who because of their condition in life are unable to participate in an organized program of Catholic Action and yet who are apostles in a true sense of the word. Our Holy Father does not want us to put limits to the inspiration of the Holy Spirit, "who breathes whithersoever He wills."

### The Life of the Church

A third point discussed at your workshop was, "The vocation of the Sodalist to live the life of the Church." It is indeed important and essential that all of us, clergy, religious and laity alike, realize that this must ever be our endeavor and ambition. As informed Catholics we know that to live with the Church, to have the mind and spirit of the Church, is to live with Christ and to have the mind of Christ. The Church is Christ, it is His Mystical Body of which He is the Head and we the members. There is a contradiction, therefore, in any of us whenever our hearts, minds and wills are not in perfect harmony with the mind, life and spirit of the Church, in her teaching, her government as well as in her wonderful liturgical life. That, therefore, you always strive as Sodalists to be ever attuned to the mind of the Church is indeed most gratifying and most important. It is because of this spirit in the Sodality that it has constantly received the fullest approbation and recognition of the Church.

In conclusion, may I say that I would like to welcome you to St. Louis not only as your Honorary Moderator and as your Host Bishop, but also as the Archbishop of the center of Sodality activity. I regret that I cannot do so, although St. Louis is the headquarters of the Sodality movement in the United States. This is not to say that we have no flourishing Sodalities in our midst. We do have them but not in the numbers we should have. We shall strive to make up for our past failures so that when you come again we may be able to point to an increase of these Sodalities in the strict sense of the *Bis Seculari*. In the meanwhile, we are inspired by you being here, coming from all parts of the country, and hearing from you of your success. We know that from you we can learn much and your presence these days will, I am sure, enable us to do so.

I say this, dear Sodalist, not to gain your good will but because of a real desire on my part to see the Sodality flourish everywhere. It was my privilege to be enrolled in a truly canonical Sodality early in my

seminary days and I have always treasured my membership in the Sodality. It was in the Sodality that along with my classmates we learned of the true devotion to Mary, learned the principles of spiritual life and grew in the love of Mary, Our Blessed Mother. That same grace has been given to each of you, dear Sodalists, and so it has been a mutual joy which we share today on this occasion. May you ever be true to the great vocation that is yours as Sodalists. If you are, Our Blessed Mother will ever console, strengthen and guide you through this vale of tears and bring you safely to her Divine Son at the end of your mortal careers.

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## Blueprint for Our Times\*

### NEW YORK PROFESSIONAL SODALITY

A CONCEPT of total war that has its origin in exaggerated nationalism is being brought close to deadly realization through the material achievements of modern technology. Prior to World War II, war could be defined as an act of physical force designed to compel the adversary to do the antagonist's will, to disarm the enemy and, after surrender, to establish the conditions of peace. In World War II the definition of war was extended to include the systematic annihilation and destruction of the enemy until he must submit unconditionally to the will of the victor. Disarmament is thus brought about by annihilation; surrender is accepted only after almost total destruction.

In its military phases the enormity of modern war today is beyond the starkest contemplations of mankind. Its weapons are ready—atomic, biological, chemical, and radiological. The means of delivering them are being developed to the point where there will be no build-up phase; the initial attack on one or the other of the antagonists would constitute the decisive battle. The destruction and suffering produced would be considerably greater than that encountered in any previous war. Entire cultures would face obliteration, as well as entire communities.

Both major powers, the United States and Soviet Russia, have devoted

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\*A statement of guiding principles leading to a positive solution of the present world crisis, May 1, 1958.

an overwhelming share of their wealth, talent and energies to the achievement of the dominant position in the realm of military might. Neither appears to have attained a clear-cut margin of superiority.

A stand-off on the basis of each side's possessing the ultimate weapon can only lead to a build-up of tensions until they reach the snapping point; then even a minor incident could spark an explosion. Peace through mutual terror is dangerous as well as unrealistic. There is little likelihood that any nation can survive an all-out nuclear war; for enduring peace we must have complete, universal and enforceable disarmament.

### The Solution

In seeking a solution to the present impasse, the banning of nuclear-weapon tests has been proposed as a preliminary step to the banning of the production of such weapons and a general control of armaments. Much has been made of the fact that if nuclear-weapon experiments were multiplied they would in time cause an increase in the atmosphere of the amount of radioactive particles, particularly strontium-90, whose diffusion would cease to be under man's control. Conditions could arise likely to be highly dangerous to human life, especially through the biological effects of such radiations.

A ban on nuclear-weapon experiments cannot be put into effect without simultaneous international accord on the use of nuclear weapons and on effective control of nuclear armaments. It is essential that the United States and the other free nations of the world continue to work to such accord.

While so doing, we must look to the possibility that the Russians, already possessing the necessary stockpile of nuclear weapons to obliterate a good part of the world, might sign an agreement for its propaganda effect. Faced with this factor, it is essential that there be a satisfactory inspection and policing system to enforce any disarmament pact.

Until there is assurance that treachery does not lurk behind disarmament proposals, we must continue to develop our scientific resources and manpower, to produce weapons as part of our policy to deter the potential aggressor.

Unfortunately, a successful solution of the tense and uneasy armaments problem would not free us from the consequences of the real war which already is being waged.

War today is a state in which all the resources of a nation—the economic, military, intellectual, psychological, and physical forces—are brought to bear in order to accomplish the ends desired. The forces of this so-called “ideological” warfare are fully deployed at this very moment. There is no single “front” in this war; its arena is the entire world. The casualties cannot be counted in terms of “dead” and “injured,” “planes shot down,” or “cities razed.” Yet, its casualties are real and are a greater loss than lives, planes, or even cities, for in this war the casualties are the minds and souls of men. And the casualties are not buried but become an active part of the enemy’s war machine.

The Soviet Union today is pressing its ideological attack with diabolic genius. Unfettered by moral considerations, it freely employs any artifice, promise or lie to sway men to its side. We cannot neglect our defenses nor fail to mount an effective counterattack in this struggle, for defeat here is more total than that suffered in purely military combat. The vanquished disappears as a political and cultural entity; there is no need to disarm him or demand his unconditional surrender. He is merged body and soul into the camp of the victor. The insidious aspect of this conflict lies in its being waged and won without the adversary’s ever being aware of it.

### General Principles Leading to Lasting Peace

We must remain aware that the fundamental clash of our time is between atheistic Marxism and our Judeo-Christian heritage—philosophies by which men live and for which they are prepared to die.

The Founding Fathers called America “one nation under God.” These words appear in the Constitution. America must therefore be God-centered in its outlook on the world in the present crisis. Unless we seek in our faith in Divine Providence a source of inspiration and strength, unless we let this faith impregnate the social, economic and political life of our nation, we shall fight the cold war severely handicapped; with one hand tied behind our back, we may lose it. As a nation, we must root out our materialistic secularism which only creates a moral vacuum ready for the rapid ingress of communism.

### Role of the Individual

In a world in which a push-button can ignite a holocaust at any instant, it is necessary that each individual constantly review his obligations to God, for there may be no opportunity for deathbed reconcilia-

tion. The individual must recognize that the recent findings of science and technology have shown the existence of order in the submicroscopic world which can be attributed only to an all-knowing, all-powerful and all-loving Creator. The individual must understand that the purpose of man's presence on earth is to love and serve God, each in his daily prayers, works, joys and sufferings.

By prayer and action he must work for the return of a just and lasting peace to the world.

### Role of the Churches

In the churches we must preach not only man's personal relationships and obligations to his Creator, but also the social gospel modeled on that of Christ, which in essence was a reiteration of the Decalogue given by God to Moses on Sinai. We are enjoined to follow the principal commandments—to love God and to love one another. We must follow the example of Christ, the Divine Teacher, who outlawed those things which make for human unhappiness in the world—sin, love of money, selfishness, seeking after power, oppression, injustice, and exploitation. Christ laid down the laws of justice for rulers, of charity and mercy for the rich, of care and love of the poor, of gentleness toward the weak and needy. He cured disease that brought unhappiness but He also attacked sin as the source of most of the world's unhappiness and misery.

### Role of the Home

In the home the family must live according to Christian principles, for the family is the basic unit of society upon which the nation and any community of nations is founded. Parents must establish a norm of conduct for the family in keeping with the social gospel and must exercise discipline for the purpose of developing respect for authority and for the cultivation of learning and vocational ideals. It is in the home that all basic training is given on which the schools are to elaborate.

### Role of the Schools

In the schools we must train not only scientists but also the leaders who will direct us in all facets of the struggle against communism. The proper philosophy of education involves the training of the whole man, not merely intellectually but also morally and religiously. The

student must learn the full meaning of the fatherhood of God, the brotherhood of man, and the duty of treating all men and nations with justice, mercy and love.

Through science men can make bigger and better nuclear weapons. They can pile up guided and ballistic missiles sky high. But these inventions of science will only make for more devastating global wars if the conscience and character of men are left untouched by the ethical teachings of Christ. What we need to learn to control is not merely the atomic bomb but the user of the bomb. In the unenlightened conscience, in the undisciplined will, and in the unchecked hatreds of men and nations, lies the real explosive which threatens to blast mankind from the face of the earth.

In an increased emphasis on science in our curricula we must stress the positive contributions which nuclear technology and the other recent scientific advances can make towards the improvement of the physical and economic well-being of the people both here and in the underdeveloped areas of the world.

### Role of the Nation

In the nation, it is necessary that each individual practice the Christian virtues of justice and charity to his neighbor. It is essential that those who have been selected to guide the destinies of the nation bring God into the lives of the people, not through an occasional reference to our dependence on the Almighty, but through an acknowledgment of this dependence through our daily practices in the home, in the school, in the office, in the market-place, in the legislature, in the courts.

In our role as the leaders of the non-Communist world, we must adopt a dynamic policy in our relations with other nations and other peoples by demonstrating that the true American way of life is positive and worthy of imitation by others with due respect for their traditional cultures. We must demonstrate that our policies arise from a truly Christian spirit of brotherly love. This objective demands cultural interchanges, exchanges of students and other personnel, and increased technical aid, including that derived from our advances in nuclear science.

To implement our task of going forward to the world with the message of America and what it stands for we must actively support and participate in existing organizations designed to promote international cooperation, such as the United Nations. We cannot withdraw from or give halfhearted service to such groups merely because their

present nature is not totally as we prefer. Rather, we must work from within to strengthen their weaknesses and to supplant their evils with the true principles by which we ourselves endeavor to be known and accepted, our dependence on Almighty God and the creation of all individuals in the world in the image and likeness of God.

It is then our duty to accept our God-given role in this struggle for direction of the minds and souls of mankind. Mindful of the physical dangers of our era we must continue to strive for a means of avoiding the destruction of the material world which we inhabit and the lives of its inhabitants. With even greater fervor we are ordained to resist the spiritual, moral and intellectual forces of those who would make our existence a Godless and, thereby, useless passage of time upon the earth.

Accepting the challenge presented to us, we can look forward to a civilization based on the precise conception of man as a creature of God, deriving therefrom an individual dignity and a common goal with other men, to be achieved in justice and mutual love. In such a civilization, the resources of the world, both those to be found in nature and those arising from the advances of modern science, are distributed among the less fortunate, resulting in the rebirth of hope in the hungry and oppressed and in the establishment of a true, peaceful world community.

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## Labor, Management and Human Dignity\*

### HIERARCHY OF ENGLAND AND WALES

**T**HE FIRST law governing all true relations in industry is the dignity of the human person. Though there are millions of us, each of us is a person. And as a person a man has rights and duties which are God-given, rights in no way derived either from Parliament or trade unions. He may not be coerced in any way which conflicts with those God-given rights and duties.

\* A substantial abstract from the statement of the bishops read at the annual meeting of the Catholic Social Guild, Birmingham, England, October 25, 1958.

Long after Parliament and trade unions have plunged into nothingness, man himself will still be there. The individual person is more important than any of his organizations. They are for him, not he for them.

Industry should be organized so that the individual can attain to his full development, and give of his best while doing so. Neither is there any real conflict between the development of his personality and the welfare of industry as a whole.

By using his intellect and will as well as his bodily powers, man exploits the resources of the earth and adds to the wealth of the community. To tell him, therefore: "You are not paid to think, but to work" is not only bad for his personal development; it is bad for business. And idlers, who pocket a wage packet which they have never earned, cramp not only their industry but their personality.

Moreover, man has a soul and an eternal inheritance whose riches make the world of finance seem penniless.

It would be foolish, for the sake of a higher standard of material well-being or for the general economic wealth of the country, to introduce into industry anything which would allow him ever less opportunity to care for his soul, and the souls of his family.

### Sunday Work

Such things as Sunday work, save in essential public services and certain continual processes, are hardly justified by the mere criterion of higher production or more comforts for the home.

Material goods are bought at too high a price when they take toll of human personality; when they make a father, for example, a stranger to God and to his family.

None of this is new. In Catholic social teaching the "person" has always been the first consideration.

In days when uncontrolled capitalism was a danger Leo XIII exclaimed that workmen were not being treated as persons, but as chattels and as marketable manpower. "No man," he said, "may outrage with impunity that human dignity which God himself respects."

Sixty years later the late Holy Father told us that it matters little whether the degradation of human personality arises from the tyranny of private capital or the power of the State. Indeed, he said, under the oppression of the State it could have consequences still more disastrous.

In the construction of good relations, therefore, between managers,

workmen, customers, the cornerstone is the recognition of the dignity of the human, individual personality.

### Practical Conclusions

There are certain practical conclusions to be drawn from all this:

1. Some method should be found, particularly in the larger and nationalized industries, which would allow more responsibility to the individual employee so that he is not just a tool, but a human being with a mind which finds self-expression in work that is humanly satisfying.

The Catholic teaching on this point arises from the statement of Pius XI:

In the present state of Society we deem it advisable that the wage contract should be modified, when possible, by a contract of partnership . . . in this way wage earners are made sharers in some way in the ownership, or management, or the profits.

Immediately before that the same Pope had stated categorically:

Those who hold that the wage contract is essentially unjust, and that in its place there *must* be introduced the contract of partnership, are making a serious mistake.

Hence while the Pope advises some form of partnership, he is quick to point out that there is no right to it in strict justice. No manager can be accused of injustice or bound to restitution if he refuses it.

How this is to be achieved is for the industrialist to discover. Let them at least make a beginning. What is begun in a small way will surely grow naturally into something greater. The aim should be some form of partnership, not to increase production, but to give expression to the Christian appreciation of personal human dignity. Let the experiment be allowed a fair trial, and given time to overcome suspicion, or apathy.

2. A measure of decentralizing introduced into large industries, while not destroying the central guiding spirit, would, nevertheless, allow a certain initiative in smaller effective groups. These groups would give their members a sense not only of companionship, but also of responsibility.

3. On questions such as automation and redundancy it is vital that there should be previous planning and consultation. Automation can help, not only to raise the standard of living, but to give opportunity for the further development of the individual person. Far from turning men into automata, it would call for more and more trained technicians.

But temporarily it can lead to hardship, unless foresight is used. Its immediate consequences such as displacement of labor and shift-work, demand consideration and consultation; and we feel that it is because employees have not been taken into the management's confidence, and full warning given to them of proposed changes, that there has been hardship at times, misunderstanding and social strife.

### Workers and Management

1. Let trade unions take care that their newly-found power and organized strength be not used to coerce the management and the public unjustly.

New power means new responsibility. The use of such power is only morally defensible when it provides a legitimate means of self-defense against actual or imminent violation of fundamental rights.

Union officials have shown on occasion great courage and patriotism in refusing to use their power to secure demands that were not justified.

2. Strikes, too, are morally justifiable only as a means of legitimate self defense. Owing to the inter-relation of industries, the decision to strike nowadays is fraught with grave consequences reaching far beyond the immediate area of conflict, and affecting the lives and prosperity of countless innocent people. It calls for careful deliberation, therefore, by prudent and just men.

Members of Trade Unions should be on their guard against demagogues who think little of disrupting peace and order for selfish ends. They must "never resort to violence in defending their cause," says Pope Leo XIII, "and have nothing to do with men of evil principles who work upon people with specious promises . . . and excite foolish hopes, which usually end in useless regrets and grievous loss."

3. The assurance of full employment, the pressing economic needs of the nation, and the demands of strict justice in the wage contract demand from everyone genuine conscientious effort while at work. "The laborer and artisan should carry out honestly and fairly all equitable agreements freely entered into."

### Fear of Unemployment

Ill-informed managements have sometimes stated that there will never be an honest day's work until unemployment returns. It is a violation of

human dignity to use the fear of unemployment as a whip to production. Such fear as that humiliates a man, and insults him.

But there is a fear of unemployment which is a just one; the fear of unemployment which follows negligence and the open violation of a wage-contract. And, alas, organized labor, in days of full employment, has occasionally used its power to protect such delinquency.

The above are the directives of sound Catholic social teaching, both to the manager and the workman who seek a relationship, each to the other, based on the dignity of the human person. Both will remember, too, that there could be others whose dignity forbids coercion—the public. Too little thought may be given to the public, to consumers of the goods produced, who bear the burden of wage demands as well as price rings.



### America's Meaning Abroad

It is easy to give money and it is easy to grant independence, but the competition for the soul and mind of Asia and Africa is infinitely more crucial and more demanding than any other competition, and he who for any reason abdicates before this challenge does not know that he is failing not only Asia and Africa but his own [American] culture with its infinite spiritual riches.

To confine America's meaning to Asia and Africa only to the military, the political and the economic is not only to fail to perceive the real issue of Asia and Africa, but to do grievous injustice to the wonderful spiritual riches with which this country is blessed.—*Dr. Charles Malik, President, UN General Assembly, in an address to the John A. Ryan Forum, Chicago, Ill.*